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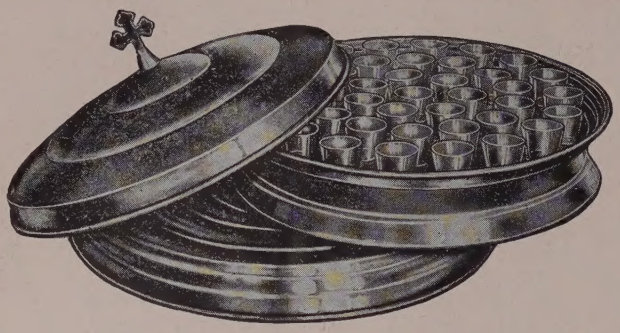

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* * *

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* * *

He who purposely cheats his friend would cheat his God.

* * *

There is no pleasure without a tincture of bitterness.

* * *

Fortitude is spiritual strength to endure suffering and adversity with courage.

* * *

Everyone can master a grief but he that hath it.

* * *

A straight line is the shortest in morals as well as in geometry.

* * *

Men must have a church as a means of releasing and channelling the power of God in their lives and in society.

* * *

God's forgiveness includes forgetfulness.

* * *

Some people would like to love God but hate to love their neighbors—a necessary corellary.

* * *

Jealousy is often a sensitiveness twisted into peevishness. It refuses to allow others the satisfaction and success we seek for ourselves.

* * *

Oftentimes the reason we are annoyed by somebody else is because we possess in us that same irritating quality that we see in the other person.

* * *

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Church Management has joined that select group of publications to be made available in microfilm. Through an agreement with University Microfilms, Ann Arbor, Michigan, volumes will be made available, starting with Volume 26, which includes all copies from October, 1949, through September, 1950. An entire volume will be made available in a single film roll.

It is anticipated that most of the sales will be to libraries which will use them to replace the individual copies worn by constant use. The cost will be approximately that charged for the annual bound volumes. They will be available to all subscribers at the listed prices.

A projector, of course, is necessary for the enlargement of the text.

William H. Leach

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Ministerial Oddities

Collected by Thomas H. Warner

Matthew Henry once said, "A scandalous maintenance makes a scandalous ministry."

* * *

At Miami, Florida, the pastor of Everybody's Tabernacle, was charged with making away with "love offerings" totalling up to $5,000 nightly. Two parishioners filed suit charging the minister with squandering and dissipating its assets.

* * *

Witch hunting is still practiced. A tribal chieftainess, Namakhabane, and twelve other Africans were sentenced in 1948 for witchcraft murder in the High Court of Maseru, in the British Protectorate of Basutoland, South Africa.

* * *

The Roman Catholic mayor of Wolverhampton, England, Alderman H. E. Lane, got into trouble with the Catholic bishops when he attended a service in Queen Street Congregational Church, in connection with the town's civic centenary.

* * *

A pleasant contrast is seen in this item. When St. George's Presbyterian Church, Birmingham, England, held its Sunday school anniversary, the school choir was strengthened by six choristers, "kindly loaned for the occasion" by the vicar of St. Paul's, Lozells. The organist and choirmaster of St. Paul's showed great interest in this gesture of unity, and trained the choristers in the selected items they sang.

* * *

Mr. Harold Wilson, president of the British Board of Trade, preached at the anniversary service in 1948, in Milnsbridge Baptist Church, of the Sunday school. He was brought up in the Sunday school there, and his name is entered on the cradle roll. "In the crisis that faces us today," he said, "we must rededicate ourselves to the faiths and principles which brought together the founders of this school in Milnsbridge over a hundred years ago."

* * *

In 1948 the Lambeth Conference was asked to give women equal status with men in the ministry of the Anglican Church. The appeal was made by the Anglican group for the ordination of women to the ministry. It said: "It seems to us irreverent to refuse to test a woman's claim to have received a call from the Holy Spirit of God, while accepting assurances to that effect from candidates who are male." The appeal was turned down.

(Turn to page 16)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
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FEBRUARY, 1950

Daughter of Soong

BECAUSE I had an early morning service on January 8, I heard, while driving home, the radio address of Madame Chiang Kai-shek. To anyone familiar with the history of this famous woman it was a sad fifteen minutes. I was fortunate to be among the 20,000 people who had crowded Madison Square Garden in New York a few years ago when she gave her famous plea for "victory without bitterness." As the representative of an ally she was heralded as a mighty leader. On January 8, defeated and downcast, she gave her "Farewell to America."

She spoke in a loud whisper, evidently under emotional strain. She told of the work of her husband; how he, first of all the democratic statesmen, saw the plans of Soviet Russia for China. He pointed out that it was he who had consistently considered Communism China's first enemy. She bitterly attacked England for her recognition of the Chinese Communist government, insisted that Britain was to be numbered among those who sold their souls for thirty pieces of silver. She made it clear that she was going back to Formosa, which is a part of China, to make the last stand with the Generalissimo against his enemies.

It is a sad story. The crumbling of the Soong family is a tragedy for Christian missions. This one great family was publicized as the chief Chinese product of Christian teaching. Chiang, himself, was considered a great Christian statesman. Though I have heard missionaries admit that the great leader was surrounded by corrupt war lords, I have heard no responsible mission leader declare that Chiang was politically immoral. We had based our hope of a Christian Asia on the influence of this family. History has challenged that hope. It has not destroyed it.

The defense of Formosa is quite a different thing. Formosa is, as Madame Chiang Kai-shek said, a part of China. But the relationship is of recent origin. It was the now infamous Yalta conference that took Formosa from Japan and gave it to China. Our nation, of course, shares the responsibility. It probably has some political responsibility to back up its earlier generosity. Morally, the question is quite different.

Everybody pays word tribute to the right of small peoples for self-determination. Few great nations, including the United States, take it very seriously. The moral issue should start with the attitude of the Formosans. What is their wish in the matter? Did they welcome control by Japan? Do they welcome control by Nationalist China? If the democratic powers are really interested in the rights of small peoples this could have been effected, as far as Formosa is concerned, in the Yalta conference.

So it is hard for us to follow the logic of those who insist that we got China into Formosa and it is our obligation to help defend her position there. But it is even more difficult to follow the Secretary of State who says that "Formosa is not essential to our defense against Communism, so we shall do nothing about it."

But one cannot pass this event in world history without a sad reflection on the passing of the family of Charley Soong, Christian convert, and a hope that its Christian convictions will continue of service to humanity.

Flexibility in Church Programs

STORIES of two Cleveland churches appear in this issue. We have run them in the same issue for a definite reason. These churches, neither of which is located in the so-called "preferential sections" of our city, have found a place for their ministry. The approaches are entirely different. Each has a program which is quite unique. Church work is

HOPEFUL HERBERT

BY CAULEE

Herbert knows we all want justice, freedom both from want and fear. And a chance to help our loved ones live in happiness and cheer; And he's sure that men and women in the good old U.S.A. Can do much to shape the future if we only point the way.

If we all work hard together, showing that we understand, That each race and creed and color is important in our land. And that native-born and foreign, Catholic, Protestant and Jew, All do better when there's freedom for themselves and others, too.

That's why Herbert is so happy when he hears his neighbors say, That they're glad we're in the U.N. and the U.N.'s here to stay; For each time we raise our voices to help U.N. strength increase, We are speeding the achievement both of human rights and peace.

1

Herb speaks out On U.N. issues;

That's what All of us should do—

Give the U.N. All your backing;

Help the U.N. Work for you.

not as stereotyped as some would have us think.

The success of any church program may be found in the ability of its leaders to direct its activities in such a way that it shall retain its own personality rather than to force its conformity to general pattern.

Both of these churches have accomplished this end.

Let's Use What Knowledge We Have

THE story comes of a certain minister who has been considered an expert in the field of psychology and personal relations. Many have been helped by his counseling; their lives have been happier because of his influence.

Yet, his own domestic life has become a mess. Because of the divorce from his wife he has been forced to leave his parish. His employment is uncertain. He is personally unhappy. A friend of his sums it up as follows: "Jack knows more about popular psychology than any other minister I know, but he uses it less."

I have just seen a demonstration of the truth of this in the presentation of a program for visitation evangelism. Through the use of visual aids the visitors were receiving training for their tasks. The pictures showed the workers examining the literature which was placed in their hands; it pictured a typical home which they would enter; it showed how to shake hands and to take a chair; it gave instructions for placing the album of illustrations on the table for exhibition.

But despite all of our modern psychological knowlelge it failed to do one essential thing. It did not give the visitors any basic information about the people in the homes they were to enter.

The whole plan was based on the proposition that every church member was just like every other church member. Yes, it did mention that some people had grievances. These were of two kinds. Some were mad at the preacher and some were mad at the church.

Even a college freshman appreciates that this is too elementary an analysis for honest work. The reasons for non-attendance cannot be simplified in this way. There are many reasons, some economic, some social, some intellectual, some emotional, some physical, some doctrinal, etc., etc., why people are estranged from churches. And sometimes (shall we say it) it's the church not the individual to blame. Shouldn't a canvass for recovery of faith be based on the life of the individual rather than a pattern adopted in a conference.

Individual churches are doing a much better job in appraising the individuals in their respective parishes than are our denominations in the nation-wide program.

Why not make some application of the knowledge we do possess?

(Turn to page 79)

T. S. Eliot: Poet, Critic, Churchman

American Churchmen Should Know Better This American Born Man of Letters, Recent Recipient of the Nobel Prize in Literature.

*by William Forshaw**

HAVING received the Order of Merit from the King of England and the Nobel Prize of Literature in 1948, T. S. Eliot at the age of sixty was raised to an assured eminence as a man of letters. He has had a large meed of adverse criticism as well as of praise and studied appreciation in his steady rise to power in the literary world. Few would question now his exalted and permanent place in English literature. Considering his revolutionary style, his piercing observations of the plight of the modern world, and his spiritual emphasis, it is not surprising that he has not met with universal favor, and has indeed been treated cavalierly by some critics. One has to read him with patience, an open mind, an alert spirit, and a religious temper.

Charged with being pessimistic, aloof from the common man, pedantic, and involved in the vagaries of erudition, Eliot has, nevertheless, in his poetry, his essays, his plays, and his sociological writings upheld the loftiest ideals of conduct, an urbane outlook, and a Christian criterion of man's inner state. He has done this, too, in consistent, notable activities in the church. Describing himself as a classicist in literature, a royalist in politics, and an Anglo-Catholic in religion, he has stood firmly by his principles, enunciated them with sincerity, if not always with clarity, and cut a deep impression of integrity and insight into the life of England, his adopted country.

Criticism has not deterred Eliot from his splendid aim of awakening men to forgotten truths about themselves and their past and glorious achievements in culture and religion; nor has adulation spoiled the purity and penetration of his vision of a Christian Society of which he wrote specifically in 1939 in a small book bearing that title. He was active in the ecumenical conferences of Oxford and Edinburgh in 1937, and in the Malvern Conference, presided over by Archbishop Temple, in 1941. From the titles of his poems, one perceives the religious trend of his thought: "The Burial of the Dead"; "The Fire Serman"; "Ash Wednesday"; "The Journey of the Magi"; "A Song for Simeon"; "The Word of the Lord Came Unto Me"; "O Lord, deliver me from the man with excellent intention and impure heart." He has a play, "Murder in the Cathedral," a rare analysis of the martyr spirit in Thomas a Becket at Canterbury; another, "The Family Re-union," a deep, psychological study of guilt and expiation. The Gospel of St. John and the Book of Ezekiel have affected both his style and his thought. Dante he knows intimately and quotes freely from "The Divine Comedy." One of his essays is entitled: "Literature and Religion."

Short, pregnant lines abound in Eliot's poetry. They set the reader on a prolonged and fruitful meditation. Here are but a few of them:†

"The endless cycle of idea and action."

"Humankind cannot beat very much reality."

"The burnt-out ends of smoky days."

"I have measured out my life with coffee spoons."

"I will show you fear in a handful of dust" (man).

"This is the way the world ends
Not with a bang but a whimper."

"Only a flicker
Over the strained time-ridden faces."

"Towards the door we never opened
Into the rose-garden."

"When men will not lay down the cross
Because they will never assume it."

In itself, the life of Eliot is extremely interesting. He was born in 1888 in St. Louis, Missouri. His family is of Devonshire origin; and his forebears migrated to America in the middle of the 17th century. There is a record that by 1670 one of them, Andrew Eliot, was a member of the First Church of Beverly, Massachusetts. This Andrew Eliot also was on the juries that heard the charges against the Salem witches. Later ancestors were merchants in Boston. One of them became a minister and was offered the presidency of Harvard. It was to Harvard that T. S. Eliot went as an undergraduate.

His father married in 1868, a Miss Stearns, a daughter of a Boston trader. Her maiden name the poet carries: Thomas Stearns Eliot. She traced her ancestry to Isaac Stearns who came to America with John Winthrop in 1630. Miss Stearns was a woman of unusual intellectual activity. She wrote a poem on Savonarola.

Eliot entered Harvard in 1906. In the same class were Stuart Chase and Walter Lippmann. The two teachers who impressed him most were Santayana and Irving Babbitt. Very soon in his work at Harvard he displayed a passionate interest in literature and social clubs. In London he has become a distinguished social figure: always dressed immaculately, charming of manner if quiet and unassuming; kind, fond of cats; and with a penchant for cheese.

In Harvard, after graduation, he spent a year in the School of Philosophy; then went to La Sorbonne to continue the study of philosophy and to read widely in French literature. This latter step had an important bearing both on his theory and practice of poetry, for his style was modelled largely on that of the so-called French Symbolists. Returning to the United States in 1911, he had three more years at Harvard studying metaphysics, psychology, Sanskrit and Hindu philology; significant years, first, because many of the modern poets are well-versed in these studies; and second, because they render much modern poetry unintelligible to the average reader who is not familiar with them.

Following these years at Harvard, Eliot had a travelling fellowship in Germany for a year, and a winter at Oxford reading Greek philosophy. He was intent on having a well-stocked mind, for it is one of his theories that is a prime essential for a poet who is to become more than a clever technician and able to create poetry of any value after he is twenty-five years old. This avid pursuit of knowledge also explains his deep interest in tradi-

*Minister, Union Congregational Church, La Jolla, California.

†Quotations from "T. S. Eliot: Collected Poems 1909-1935." Permission granted by Harcourt, Brace and Company.

tion; that is, the tradition of great writing from the time of Homer onwards. A poet must compose with the feeling that the spirit of poets of every age is in his bones. Eliot has written with authority on Dante, Pascal, and Donne. There again, the religious aspect of poetry captivates him.

In 1915, Eliot married. He became a teacher in London for a year or so. Not enjoying the work he found employment with Lloyd's as a banker. That did not suit him, either, and in 1918 he tried to join the United States Navy but was rejected on the grounds of health. It is evident, therefore, that he was not content with academic life but wished to see the world and to have adventure beyond the adventure of pure intellectual speculation. Indeed, he does know life on many levels, from the lowest to the highest, and is familiar with the vocabulary used by everyone.

In 1927, having then lived in England for thirteen years almost continuously, he became a British subject. This decision is attributed to his newfound interest in the Church of England, and particularly to the fact that it was a state church. The problems arising out of the union of church and state were to become one of the major concerns of Eliot. He has a striking poem on "Difficulties of a Statesman," which is a clever and scathing satire on the futilities of committees and commissions and the emptiness of titles:

"Meanwhile the guards shake dice on the marshes."

Unlike the mid-Victorian poets, Tennyson and Wordsworth, for instance, the modern poet is not romantic or serene or sentimental, for he could hardly be that in the present age and interpret or portray its dominant moods and experiences. Rather, he is realistic; often caustic because disillusioned; pessimistic; now in clouds of dense gravity and then in flares of burning wit. Skilled in psychological refinement, burdened with the sufferings and sorrows of the world, crying in the dark for a kindly light, he often throws unexpected judgments on life as he sees it now startling us out of our conventionality. To expect always elegance of phrase in a modern poet is to be doomed to disappointment. Coarseness sometimes unavoidably thrusts itself into a vivid language that draws pictures of "Undisciplined squads of emotion," of "Men and bits of paper, whirled by the cold wind," of where "The morning comes to consciousness of faint stale smells of beer," or "Midnight shakes the memory as a madman shakes a dead geranium." Eliot was a daring pioneer in modern poetry, and

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Will & Baumer Candle Company of Syracuse, New York, sponsored a series of ten "Candlelight Television Programs" during the recent holiday season. Ten different choirs of the city participated. A boys' choir, as shown above, presented one of the programs.

when some of his critics, and even a few of his friends, thought his poetic power was waning he published in 1940 "East Coker" which many believe is one of his finest products. It was in 1943, incorporated in a small volume, *Four Quartets*, wherein Eliot reveals his style and thought in a mellow maturity.

Imagery typical of the vivid, sensitive, and wide-ranging realism of Eliot is wrought out by the use of such words and phrases as: ragged claws, broken glass, scuttling, cracked cornets, the damp souls of housemaids, the skull beneath the skin, dull roots, shadow, rocks, the wind, the rattle of the bones, rats' feet, hollow men, stuffed men. With such does he draw mental pictures of men's spiritual destitution and persuade us that he is a spiritual seer, who, like Ezekiel, yearns to see dead bones live.

Beauty of hope is not wanting in Eliot's lines, as, for instance in these samples:

"Time and the bell have buried the day,
The black cloud carries the sun away."

"_____restoring
Through a bright cloud of tears, the years."

"Till the wind shake a thousand whispers from the yew."

"Late roses filled with early snow."

"Love is most nearly itself
When here and now cease to matter."

"Not fare well,
But fare forward, voyagers."

". . . you are the music
While the music lasts."

"But to apprehend
The point of intersection of the timeless
With time, is an occupation for the saint—
No occupation either, but something given
And taken, in a lifetime's death in love,
Ardour and selflessness and self-surrender."

In a short article like this, one must be content with trying to give the essence and flavor of so complex a poet, so erudite a critic, and so ardent a churchman. There are several of his shorter poems that help us to do this. His longer ones are not too long, ("Waste Land" has 433 lines) but they are models of compression and call for painstaking and lengthy interpretation. The present writer has worked his way into the heart of Eliot through the poems which in small compass reveal his humor, his sly observations of such men and women as one might meet any day anywhere, his acute and lovely thoughts of children, his landscapes, as for example, "New Hampshire" and "Virginia," and his "Five-Finger Exercises," in "Lines to a Persian Cat" and "To a Yorkshire Terrier." In this way the poet's austerity and obscurity are lightened and his alert and sensitive spirit becomes captivating. He is keenly aware of his impressions on his critics and is human enough to have written an amusing

little poem about himself as he must appear to them:

"How unpleasant to meet Mr. Eliot!
With his features of clerical cut,
And his brow so grim
And his mouth so prim
And his conversation, so nicely
Restricted to What Precisely
And If and Perhaps and But.
How unpleasant to meet Mr. Eliot!
With a bobtail cur
In a coat of fur
And a wopsical hat:
How unpleasant to meet Mr. Eliot!
(Whether his mouth be open or shut)."

Now let us look at two of the predominant thoughts of Eliot. The first one may be introduced through one of his striking lines: "April is the cruelest month." The line is the first in one of his earlier and greater poems, "Waste Land." Why associate cruelty with April, harbinger of spring, a month of promise of the renewal of nature? The lines that follow show the drift of Eliot's thought:

" ----------stirring
Dull roots with spring rain.
Winter kept us warm, covering
Earth in forgetful snow, feeding
A little life with dried tubers."

Eliot is about to paint a word picture of the spiritual torpor which he saw all around him in 1922. The desire for spiritual growth was dead or dying. Men were shrinking from the stimuli that would reawaken it. They feared "warm reality." Their thoughts were falling from "a dry brain in a dry season." In poem after poem this fear of spiritual growth and of reality crops out:

" . . . time yet for a hundred indecisions
Before the taking of a toast and tea."
("Love-Song of J. Alfred Prufrock")

"His laughter tinkled among the teacups,
. . . his dry and passionate talk devoured the afternoon." ("Mr. Apollinax")

"Where are the eagles and the trumpet?" ("A Cooking Egg")

"Why should the aged eagle stretch its wings?" ("Ash Wednesday")

"This is the way the world ends,
Not with a bang but a whimper."
("The Hollow Men")

A rigorous realism commands Eliot in his treatment of the spiritual destitution of men. He refuses to be deceived by any fancy or expensive facade that is erected around it to hide its desiccation. He is a modern prophet in whom are united the sternness of an Amos and the poetic originality and vividness of a Jeremiah. Whether the spiritual torpor be as prevalent as he makes out may be open to question. But that it exists on an alarming scale,

(Turn to next page)

Individual Approach

It's the Thing Which Wins in Evangelism

*by John H. Sandmeyer**

IN THE beginning of my ministry I had a session with myself over evangelism. Ever since evangelism has been easier for me. I pass along my experience — it may help someone else. Here is where evangelism and I stood at the time I had the session with myself: on my shelves there was a surprising number of books to show for my live interest in the subject; I had attended classes no end in personal evangelism; I had listened to many addresses, some by distinguished people, and my sole reward was a mood of drab futility. I had not arrived; there was no score.

Thinking over the situation I came to the conclusion that what I knew about evangelism had come to me over two main routes. These routes seemed to be the only approach that most of the writers and speakers knew. Either they poured on inspiration without stint entirely devoid of "know-how," or, they went all-out for proof-text technique. The manner of proof-text was to classify prospects according to types and then fit arguments onto them based on Scripture passages quoting chapter and verse. There were various classifications of people: agnostics, atheists, infidels. There were those who said there were too many hypocrites in the church; there were those who said everybody is going to be saved, and there were those who said that God was too good to damn anyone. Only recently I went to a workshop in evangelism and found this same treatment of evangelism with a few refinements added in the way of charts and tracts. I think when persons are won to Christ it is possible they are not won on the basis of proof-text; but in spite of proof-text. On the other hand it may be that pep talks are a poor shift for a sensible know-how.

In my futility I called upon the Lord, and he heard me. From within a voice said: "Explore the technique of Jesus." This I did and found a simple technique for Jesus was casual and unstudied with people. He adapted himself simply to a situation and made most of its favorable factors — he was a qualified extemporizer. The call of his disciples stems from fishing to fishing for men; the call to the rich young man stems from his possessions; with the woman at Jacob's Well the call stems from a request for a drink of water; Zaccheus yields to him when Jesus invites himself to dinner at his house. There is no hard and fast procedure, and no proof-text. Jesus is never unnatural — and always himself. It made little difference with Jesus whether a man enjoyed distinction or was just ordinary, he had a summons for him. Now and then the prominent yielded to him more quickly than lesser folk. But distinction or lack of it did not dim his solicitude for their redemption.

It came to me that there were two important assumptions made by Jesus in meeting people: the assumption of their belief in God and assumption of conscience on their part. He did not ask persons if they believed in God, he just took it for granted that they did believe in God. His attitude seems to have been: Why do you not serve God in whom you already believe? Or, What induced you to turn aside from serving him in whom you have belief?

In the assumption of conscience Jesus was pretty much in line with the great Old Testament prophets. Take the case of Nathan calling David to account for his criminal and disgraceful behavior with Bathsheba. When Nathan pointed an accusing finger at King David and shouted: "Thou art the man!" David quailed before him. In other circumstances such boldness might have proved costly, but God speaking through his prophet to the king made his guilt unnerve him. The king's conscience gave force to the accusation of the prophet. Jesus conversing with the woman at Jacob's Well led her on from his request for a drink of water to making livid her slumbering conscience. At first she was evasive, but her evasiveness did her no good. In the end she frankly faced the issue and became a believer in him.

One has only to recall some of his interviews in order to become aware that Jesus pressed for an on-the-spot decision. A verdict was important — a verdict was urgent. The following are some examples: "Let the dead bury their dead, come follow me." "Sell that thou hast . . . and come follow me." "Come with me and I will make you fishers of men." He was asking for an immediate committal to the kingdom of God. Thus by way of individual ap-

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proach Jesus awakened in men an abiding interest in the kingdom of God.

Jesus left one inescapable mandate that has a most vital though indirect bearing upon winning the individual. It concerns the solidarity of the group. He commanded his disciples to love one another, for "Greater love hath no man than this, that a man lay down his life for his friends." He earnestly prayed for the at-one-ness of his disciples "that the world may believe that thou hast sent me." There is a job of integrating and attracting that the group must not evade. Pastors and laity are wise when they foster a fellowship of "comfortable folks" settled in an atmosphere that is sweetly Christian and frictionless. Harmony is the chief supporting pillar of any church, and one may add, its greatest evangelizing asset. The church must have fellowship to offer—it must "sell" itself.

A sincere solicitude for the well-being of folk will count in the matter of individual approach. To be sure one will need tact, but the big element of tact is contact. If one makes no contacts, one may expect no results. Then again over-solicitude like over-preparation may retard progress. Jesus was casual.

Remember the police reporter. He invariably turned in good copy on days when he had been drinking. The city editor and the managing editor discussed this peculiar phenomenon. Their conclusion was that when the man was sober he was too careful. Drink made him reckless and made him disregard his inhibitions so that the genius in him was given a chance. In other words when he was his unrestrained self, he was at his best. Certainly I am not advocating getting drunk. What I am saying is that sometimes we need to restrain our inhibitions. And this applies to the individual approach in evangelism.

T. S. Eliot: Poet, Critic, Churchman

(From page 11)

there is no question; or that he is almost preternaturally alive to it and has extraordinary mastery and individuality in dissecting it. He scrupulously avoids any time-worn phrases or metaphors. Though saturated with the Holy Scriptures and the sermons and prayers of authors like John Donne, Lancelot Andrews and St. John of the Cross, he falls into no cliches of religious vocabulary or easy allusions to Biblical incidents and passages. Hints of them bob up in his own turbulent terminology and consequently catch the eye and imagination as if they were new objects of peculiar piquancy. This is well illustrated in "Journey of the Magi" and "A Song for Simeon." One critic has called the former poem, a story of faith without revelation. How strange that the Magi should see "three trees on the low sky," and "six hands at an open door dicing for pieces of silver." Do not those unexpected lines there lend an extra poignancy to one's thought of the betrayal and the cross? In the second poem, is it not unusually provocative that Eliot should put on the lips of the aged Israelite the words: "Let the Infant, the still unspeaking and unspoken Word?" Especially when one knows with what persistence and originality Eliot includes the Word in his poems, compelling us to return to the Logos of St. John with renewed insight and reflection.

In "Ash Wednesday," Eliot writes of "The Word without a word"—a cry of dismay that the *Logos* is not receiving adequate interpretation in our time. And his own calling is to struggle with words to relieve the spiritual torpor of men; to make "a raid on the inarticulate"; he knows the pain of bringing the Word to the dull minds of men:

"Words strain,
Crack and sometimes break, under the burden,
Under the tension, slip, slide, perish,
Decay within precision."

Who that has tried desperately to illumine the spiritual darkness of the world has not felt that burden.

" . . . where every word is at home,
Taking its place to support the others,
The word neither diffident nor ostentatious,
An easy commerce of the old and the new."

Would that all who speak of the Word had that conscience, that intensity, and that painstaking care and dauntless courage in expression on its behalf!

Eliot is deeply occupied with the new birth. In expressing his robust thoughts and fervent convictions about it, he justifies himself in calling April the cruelest month. Connected with a new dimension of existence, a new type of experience in the new birth, are prayer, purgation, discipline. We are "to be redeemed from fire by fire."

"Love is the unfamiliar name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove."

This purgation in the new life does seem cruel; and many shrink from it. The Magi confessed that the birth they had travelled far to celebrate was hard and bitter agony for them. It was like death, for when they returned to their own kingdoms they were no longer at ease there, in the old dispensation, "With an alien people clutching their gods." It would be of inestimable benefit for modern spiritual leaders to go into retreat now and then with Eliot as their monitor and his poems as their commentary on the Epistle to the Romans. St. Paul quoted: "For thy sake we are being killed all the day long."

It takes a tremendous faith to live out the new birth in terms of the eighth chapter of this Pauline *magnum opus*. Its reality is hardly to be tested by its popularity. Rather than see the spring men would often protect their dull roots from spring rain, murmuring in a false contentment:

"Winter kept us warm, covering
Earth in forgetful snow."

Let us attach the second thought to another striking line from Eliot: "Whisper of running streams." It occurs in "East Coker," the second of *Four Quartets*. East Coker is the name of a Somerset village, the home of some of Eliot's ancestors. The theme is time. There is the recurring line: "In my beginning is my end"; and the last line in the poem reads: "In my end is my beginning."

In all the *Four Quartets*, the heart of Eliot's meditations is time. Time as the mystic apprehends it, time as one may consider it in the light of Psalm 90. Eliot has fully in mind the early philosopher Heraclitus in his view that all things are in flux; like a flowing stream life ever moves on, thought being carried on its bosom or below the surface; emotion, as the very word indicates, forever moving, reaching new points at which its color or intensity or nature changes and changes again; experience fluctuating, now tinged with hope, now with despair, now producing confidence, now hesitation, now joy, now sorrow. This stream of life has whispered deep truths to Eliot. And one is in the lines:

"There is, it seems to us,
At best, only a limited value
In the knowledge derived from experience."

That may seem at first a somewhat discouraging conclusion, for it upsets the popular notion that we learn from experience. But note how the poet justifies his thought:

"The knowledge imposes a pattern, and falsifies,
For the pattern is new in every moment
And every moment is a new and shocking
Valuation of all we have been."

That it should not freeze our attitudes in thought and outlook is the most valuable truth to be learned from experience. Thought must be kept fluid, warm, ever flowing into new territory of experience. Only so does a man avoid a sterile dogmatism, a hard fanaticism, an inflexible authoritarian-

(Turn to page 22)

"A Disciple . . . But Secretly for Fear"

There Is Stirring Romance in the Story of Joseph

*by Harriet-Louise H. Patterson**

THE RUINS OF GLASTONBURY ABBEY
The Oldest Religious Foundation in the British Isles

OUR English journey was almost ended; but there was still one place we particularly looked forward to visiting. Purposely, we had saved Glastonbury for the last, knowing it would be beautiful, hoping it would be wholly satisfying, trusting it might prove eloquent of the past. It was all of these.

One long, golden morning shortly after Whitsunday, we set out for there by car, through a fair, unspoiled countryside of meadows and orchards, old-world houses and sunny, fragrant gardens remote from heavy traffic.

We found it, even with other visitors already there long ahead of us, not only one of the quietest places in this world and the Abbey one of the earth's loveliest ruins but this also one of the truly holy places of England, one that must ever remain a hallowed spot because the earliest association of British Christianity cling lovingly around these exquisite ivied ruins in a great green meadow.

People sometimes wonder: Why would anyone travel so far just to see some old, deserted monastic buildings of which, with the exception of the Abbot's Kitchen, little else is left than proud arches? My answer is that a place like Glastonbury affords an unusual opportunity for and experience in thinking. We stood here in the pervading stillness busy with our thoughts, because Glastonbury is linked by legend with a man who knew Jesus Christ.

For centuries, men believed that very early, as early as 31 A. D., Philip sent Joseph of Arimathea whose hands had laid Jesus in his own new tomb, after he had begged the body from Pilate, to preach the gospel in England. It was believed that he came to the port of Uphill† on the Bristol Channel and with eleven missionary-companions traveled on until weary, they came to a hill where they rested. A hill in this vicinity to this day bears the name Wirrall or Weary-All Hill.

With him to England from Palestine, Joseph is reported to have brought the chalice used by Christ at the Last Supper with his disciples in the Upper Room. He had begged it, too, from Pilate. That night, on Weary-All Hill, Joseph, it is said, stuck his staff in the ground. Immediately, it took root and blossomed. And Joseph's blossoming thorn is still alive and can be seen by anyone to whom "seeing is believing"! Having no doubt that this was a sign from God, the legend goes that Joseph decided he should stay here and near by built England's first Christian church of clay and wattles.

People arguing that all this is only a pretty legend, or coming here, scoffing at such a story that Joseph ever came at all to Glastonbury from Palestine lose the spirit of the place. Instead, all this but excited our imaginations. And rather than inquire too curiously into the background for these traditions or try to settle absolutely questions of historicity, we began thinking about Joseph, the man who inspired the legends that haunt these ruins and make them memorials to him. Who was he really? And what do the gospels say about him?

In John, I found this verse: "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus . . ." And in Matthew I read: "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre and departed."

These verses were familiar. Easter after Easter, we had heard them in the church or read them for ourselves, but then absorped in the stirring drama of the resurrection, we had passed quickly over some significant words tucked away in them, the direct reference to Joseph. Now, those words: "A disciple of Jesus, but secretly for fear" together with this quiet and beautiful place which actually saw the earliest beginnings of Christianity in England and was founded, so they say, by this same disciple actually set the theme and the mood for our reflections.

Joseph of Arimathea was a young man wth excellent family connections, the son of one of those great old Jewish households in which pious parents lifted up their voices daily and prayed that God might lead their children into

*Minister, the Community Church, Chesterland, Ohio.

†For a picture of the present day Uphill Church see cover picture of January, 1950, "Church Management."

paths of righteousness.

He had an intelligent, cultivated mind and combined with a charming personality, they won for him early membership in the Sanhedrin, the religious body that interpreted and administered the Jewish law. It was said that he was not only a rich man, but an honorable counselor. All of this meant Joseph of Arimathea was a man of considerable importance and influence in the Council of Seventy.

Not long after he became a member of the Sanhedrin, this young rabbi began to hear of a strange young Teacher from Nazareth. His older and esteemed associates spoke with contempt and bitterness of this Man who told the burdened and laboring classes that he would give them rest. The growing concern and mounting opposition among the religious leaders over the fact that so many of the common people heard Jesus gladly and were following him, finally sent Joseph out into the by-ways to see the Master for himself. What he saw and what he heard must have held his attention and brought him again and again to hear Jesus speak what to Joseph seemed to be nearer the truth than anything the Pharisees offered. This Galilean talked of "the kingdom—within YOU!" It struck a responsive chord in Joseph's heart, who belonged among those "who waited for the kingdom of God."

Those last hectic days in Jerusalem, Joseph must have stood often on the outskirts of the acclaiming crowds surrounding Jesus, back where no one would notice him, his rich clothes, nor his fine clean hands unused to work. Already from what he had witnessed, from what he had heard, from his conversations with Nicodemus to whom Jesus had talked secretly one night, Joseph was convinced the Galilean was the longed-for Messiah. Even so, he did not want anyone to know how he felt; he was not ready to declare himself a follower of Jesus for fear it would disturb his wealth, jeopardize his social position, or lose him his membership in the Sanhedrin. This man was "a disciple, but secretly."

Consequently, as the days drew nearer to the impending cross of Jesus, whose only crime was that he declared, "I have the words of eternal life," Joseph lifted no hand nor spoke no word to save him. Perhaps Joseph still thought he could take what he wanted personally of that glorious gospel the Nazarene lived and preached—and not only leave the rest alone, but his personal loyalty to Christ undeclared. Perhaps that was the argument Joseph used to explain his reluctance to receive Jesus openly as his Saviour and to relieve himself of any personal responsibility for Jesus.

The week wore on and on Friday occurred the tragedy Joseph had done nothing to avert. On Calvary's Hill, from way off on the edge of the curious, milling crowd, this man stood grieving now; his shame mounting, he watched the Man on the cross hanging between two thieves. Meantime, God's grace was working in his heart. As he watched him die, Joseph who was all along "a disciple, but secretly for fear" grew bold. Suddenly, all the pent-up love for Christ in this young rabbi's heart burst forth and when the crucifixion was over, flinging aside all discretion and indecision, he went to Pilate and begged for the precious body of Jesus that he might at last with his own hands bury him in his own expensive and quiet garden tomb.

What Joseph could not bring himself to do while Jesus was alive, in his death, he was able to do. True, in fear of loss and disadvantage, he was a long time making up his mind to say, "I love him, I believe in him!" but eventually, Joseph conquered that fear and let people know that he was persuaded Jesus was the Christ. Before that dreadful day, since called "earth's blackest day," was over, when even the Twelve forsook our Lord and fled, Joseph came right out into the open and took his stand as a friend of Jesus and a follower of his way. It is good to know that he found his courage and became a Christian!

There are today many excellent, lovable men and women all around us who follow in the way of Joseph of Arimathea; many good and well-intentioned folk who "count" either in importance, in power, in wealth, in distinctive talents, who could do so much for the church of Christ, yet who do so little because, like Joseph, they are afraid their social Sanhedrin might not think it was the proper thing to do or because they fear the loss of distinction, or wealth, or something equally materialistic albeit precious to them; Joseph is the prototype of many nice people who hold in their hearts a deep conviction that in Christ is the way, the truth and the life, and who would contemplate in horror a world in which his redemptive influence is not known or felt; yet they never have declared openly their loyalty to him and they continue to live their lives outside the church instead of inside.

Today, in all communities there are lukewarm Christians and secret followers of Christ. They try to work in his ways; in times of disappointment and sorrow, they lean heavily upon the great and comforting assurances that he gave men; when they celebrate joyous occasions like a wedding or a birth, they invoke his blessing; their hearts yearn for and believe in the God of love and mercy that Jesus showed to men; like Joseph, they look for the kingdom to come — sometime; they think life has the meaning the Master declared . . . but, never, never have they boldly declared before men: "I acknowledge my debt to him, I love him, I believe in him, I want to do my share in making his spirit and his purpose operative in human life!"

Are there any of you who have been postponing this privilege? Finding a good excuse to put off to a more convenient time your declaration of loyalty to Christ? Beware of putting it off! Remember Jesus on the cross—THAT is divine love waiting patiently upon human reluctance.

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land;
Gather us in!

Matheson

SECOND BAPTIST CHURCH
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This great million dollar church will soon be under construction. The nave will seat 1,800 people; Sunday school rooms will

Propaganda for the Minister

You Think That You Can Learn Nothing From Gerald L. K. Smith. Perhaps You are Wrong.

*by Leo H. Phillips**

MY INTEREST in this subject was stimulated by the first "fan letter" which I received in Detroit from a person who lived in the parish. This individual is very charming. He has a good personality. He also has a lovely wife. I was in his home several times and talked with him at length on several different subjects. He is a master in the field of propaganda. Formerly, he was Huey Long's right-hand man. At Long's funeral, he delivered the oration. Now he is the leader of the American First party. His name is one which is very familiar — the Reverend Gerald L. K. Smith.

We, as ministers, should be deeply interested in propaganda. We are constantly subjected to it. We listen to propaganda over the radio — political speeches, sermons, advertisements, etc. We pick up newspapers, magazines or even a book and we are continually propagandized by someone who is trying to move us into action toward a given idea, or program or product or person or group. It is virtually impossible for us to escape being subjected to propaganda. When reading or hearing propaganda, we should constantly ask ourselves, "What is the idea or the point of the talk or article or book?"

I should like to point out several common techniques employed by propagandists. Some ministers, also, employ these techniques. These ministers are really doing the church a disservice by the employment of these techniques. The first seven of these techniques can be found in a book written by Alfred McClung Lee, professor of sociology, Wayne University, Detroit, Michigan, entitled *The Fine Art of Propaganda*.†

Name-calling is the first technique. It is a common one. Name-calling gives an idea or product or person or group a bad label. The propagandist who uses name-calling wants us to condemn anything to which he gives a bad label without looking into the facts in the case. We have all seen many examples of the employment of bad labels. We have seen this applied during political campaigns, during the recent war, and to people who have different religious ideas from ours. Typical examples are: "economic royalist," "Nazi," "Jap," "atheist," "fundamentalist," "naturalist," "war-monger," "dope," "numbskull." Recently one of our noted religious leaders used the term "unworthy American mother." This is a good example of name-calling, which the individual probably regretted later. When we come across an example of this kind, we should really examine the meaning of the name and the "sales package" which the propagandist is trying to sell to us.

The minister should not be tempted to lower himself to the device of name-calling. One whom we call an atheist might in reality be one who merely disagrees with us. One that we regard as a heretic today may be regarded as a saint tomorrow (Jesus, Tyndale, Luther, Gandhi).

The second technique is that of glittering generality. This is the employment of virtue words to make us accept an idea, program, product, person or group without examining the evidence. This is really name-calling in reverse. Some examples of this type which we hear or read continually are: "cross," "flag," "Christianity," "bible," "democratic," "holy," "scientific," "progressive," "magnificent," "stupendous," "gigantic," "colossal." The main difficulty with words like these is that they may mean different things to different people.

They can be used in so many different ways. Ministers need to watch themselves at this point, particularly. It is tragic when ministers speak for thirty minutes, of which at least twenty minutes or more are composed of nothing but glittering generalities.

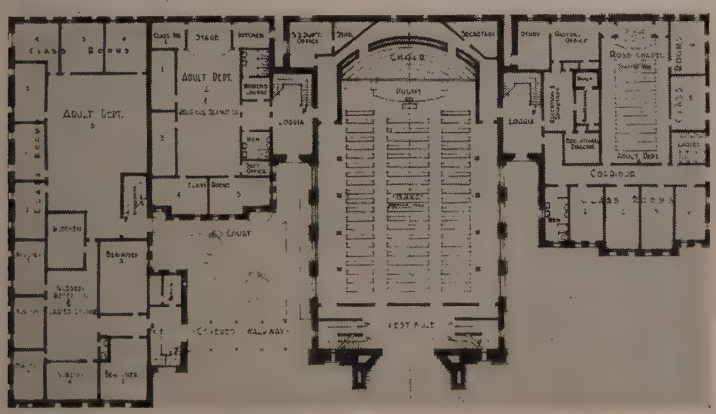
The third technique is that of transfer. The propagandist, in employing this technique, sets before his audience something in which they believe or sanction, and then he slips in his own ideas in the "wake." For example, the Reverend Mr. Smith generally opens his meetings with prayer and the pledge of allegiance to the flag of the United States. The meetings are closed with prayer and singing of a stanza of "America." The magazine which Mr. Smith publishes is *The Cross and the Flag*. Here are two virtue words which carry authority and respect and revere revered by millions of people. By using these two terms, Mr. Smith hopes that his readers will also respect and are the ideas that are contained in his organ.

Many people accept a statement as so because they heard it from their minister. The fact that he has been ordained by the church implies to them that his ideas could not be subject to question.

The next technique is that of testimonial. It is used continually by auth-

*Professor of philosophy and religion, Hillsdale (Michigan) College.

†It should be noted that some of these techniques are similar and may overlap.



SECOND BAPTIST CHURCH, Hot Springs, Arkansas (Interior) accommodate 2,600. Exterior elevation and main floor plans are shown. Note the Rose Chapel for weddings, funerals, mid-week meetings, etc. O. L. Bayless is the minister of the church.

ors, teachers, ministers, and people in all walks of life. It consists of saying that an idea, product, program, person or group is either good or bad. Common examples are: "I heard a man on the street say that . . . ," "The Denver Post said he . . . ," "The Detroit News reported . . . ," "President Truman has assured us that . . . ," "'John's Tonic will fix that stomach-ache' says Mrs. J. D. . . . ," "The Rev. B. V. said . . . ," "We have this on the authority of Bishop . . ."

Here again the minister has a responsibility to his listeners. He must realize that he must be careful in either approving or rejecting something, since many people will look to him as an authority. He must also be careful in quoting respected or hated individuals. Of course, his first consideration is that he has quoted them correctly—not haphazardly. The quotation must be used in its proper setting. We must quit using quotations, however, that do not really substantiate what we want to say.

The fifth technique is that of plain-folks. This technique speaks for itself. It is the method that an individual uses to convince others that what he says is good because his ideas come from the grass roots — from the "common people." Ministers also try to impress upon their congregations that they are just one of the group—one of the flock. Some will condescend to come out of the study and go fishing, making it a great dramatic triumph. At the Sunday school picnic, he will, with great flourishes, sample all the pies, taking a little of all the food, and will praise the concocter of each morsel of food before him.

The next technique is that of card-stacking. This, again, is almost self-explanatory. It involves the selection of facts that will throw the best possible light upon one's case. Most people do not mind speakers or writers attempting to put the best arguments for their case forward, but they would like to be able to come back at them. As far as the minister is concerned, about nine times out of ten, it is impossible to come back at a minister's sermon. There is very little intercommunication between the person who stands in his pulpit representing God and the people who are listening to him. (Furthermore, some ministers would deeply resent a parishioner's taking issue with some point in the sermon!) I do not wish to give the impression that the minister is not an authority in his field. Rather, when he presents a thesis, his people have a right to discuss it with him. This would provide opportunity for them to obtain further light upon the subject.

The last technique found in Dr. Lee's book is that of the band wagon. The theme-song here is, "Follow the crowd." "Do what everyone else is doing." Perhaps some of us have heard ministers employ this device. Of course, none of us, in trying to enlist prospective candidates for church membership, say, "Come, join us. You know, the best people in town belong to our church!"

Another technique which the professional propagandist uses is that of stalling. The person using this device tries to delay action upon an issue until he is certain that his particular side has control of the situation, or that the issue will die with the passage of time. This might be identified sometimes by "proper procedure," or "Let's appoint a committee to investigate this thoroughly."

Another technique is that of the hot potato. President Roosevelt was most adept in using this technique. When someone leveled criticism at him, he generally "passed the buck" along to someone else. Parents do this constantly. When Johnny asks his mother a question, she frequently says, "Go ask your father." The minister does this same thing, putting blame on everything from the devil to the government, and even on deity. He may say, "The Devil must be responsible for this act," "The government is making paupers of all of us," or "The Lord giveth and the Lord taketh away."

The last technique to be mentioned is that of scapegoating. A good manual from which to get an insight into this device, although it is a piece of propaganda itself, is *The A B C's of Scapegoating*, with a foreword by Gordon W. Allport. Scapegoating consists of placing blame upon other individuals or groups in an aggressive way. The amount of blame or aggression inflicted upon the other person or group is either partly or wholly unwarranted in some cases. This device had its beginnings in ancient Judaism, when the High Priest placed the sins of the people upon the scapegoat and sent him out into the desert to meet Azazel (Satan). We should realize the motives involved in scapegoating. Deprivation frequently results in aggression. This was seen during the past war, when rationing was in force. We blamed certain individuals or groups when we could not get as much sugar or as many tires as we desired. Guilt, also, is another motive. We blame others for our own shortcomings. Fear and anxiety also make contributions. We fear certain persons or a certain race. Some people also get a feeling of "glory and accomplishment" from the use of this technique. They feel that they, personally, are glorified by using their aggressive energies against a person or a group. Some people go along with scapegoating in an attempt to obtain more security. In Nazi Germany, it was easier for some people who had nothing against the Jews to conform to Hitler's wishes than to oppose them, even though it was against reason. They feared for their own well-being. The minister must be very careful that he does not employ this particular technique against any person, race or creed unless the blame is wholly warranted.

The minister must have the fundamentals of propaganda thoroughly in mind. As the pastor of his particular church and a leader in the community, he must examine his own ideas as to their merits. He must not be misled or mislead others by the employment of these various propaganda techniques. The minister, in preparing a sermon or address, should do at least three things. First, he must select the idea or thesis upon which he will make his stand. Second, he should make his stand, based on factual evidence. Third, he will simplify his thesis, if possible, to a slogan such as the advertiser uses. The advertiser puts his "sales package" across with such statements as "Duz does everything," "There's a Ford in your future," or "Buick's the Buy." This last summer I heard the minister of Immanuel Methodist Church, Denver, Colorado, preach on The Christian Family. The statement which he used again and again in his sermon was, "The Christian home makes sense."

In these days, when propagandists are trying to stir men and women into action toward their own particular "pet" ideas, or programs, we must resolve to stick to the facts and examine the evidence, so that we may "rightly divide the word of truth."

Ministerial Oddities

(From page 6)

At the English Methodist Conference, held in 1948, the vote was 256 to 185 against the ordination of women to the ministry. Prominent women voted against ordination. The newly-elected vice president, Mrs. David Lewis said: "If we could choose women here and there it would be all right, but we are opening a door we can never close again. Women's best fulfillment is not in the itinerant ministry."

* * *

Some denominations in the United States are more liberal. Rev. Ruth Sargeant Larmee, a Congregational minister, was married to Rev. C. William Bast recently. The wedding took place at the Assembly of the American Association of Women Ministers, of which Mrs. Larmee was president for five years. Two women ministers, members of the organization, performed the ceremony.

Would You Like a Filled Church in Summer?

The Minister Can Have That If He Really Wishes It, Says This Pastor

by William H. Leach

"THE first reason that churches are not filled in summer time," says Elam G. Wiest, minister of the Trinity Evangelical and Reformed Church of Cleveland, Ohio, "is that the ministers take it for granted that they will not be."

The proof that he is right may be found in the fact that in the hot summer of 1949 he held three services of worship each Sunday in his church. Two of these were morning services, one at 8 a.m., one at 11 a.m., and a third one in the evening. Much of this he declares was made possible by the effort to make his own congregation think that well filled churches in the summer months is the normal thing.

Like everything else which succeeds it is easy to simplify the program. It would be silly to think that any minister could start in March of a year and keep stressing summer services and get a full church during that summer. But even that would help. Because I have known Mr. Wiest for some years, and have watched his careful, constructive leadership I prefer to place this unusual summer achievement into the over-all picture of the success of his church.

TRINITY EVANGELICAL & REFORMED CHURCH, CLEVELAND, OHIO

1936

Let's go back to 1936. Trinity Church, located on West Twenty-Fifth Street is located in a near, downtown area. West Twenty-Fifth is a noisy, busy street. As a matter of fact many ministers would have turned away from it with the quick remark that it has the "downtown problem." It did have a new church building. But it was heavily in debt. The 330 members were not too optimistic of its future — $47,000 of mortgaged debt can't be laughed off.

In looking for a new minister they selected Mr. Wiest, who had been doing a constructive piece of work at our Hough Avenue Reformed Church.

"It's too bad," said some of the people. "Trinity will kill that boy."

These people overlooked one or two things. They did not understand the temperament of certain members of the church. Nor did they appreciate the Protestant possibilities which exist in many typical city communities of this type. We are too easily let to cry: "it's a Catholic," or "it's a Jewish" community.

ELAM G. WIEST

Several laymen came to the new pastor.

"We have been suffering from financial appeals," they told him. "From the pulpit we have heard mortgage, mortgage, mortgage. This indebtedness is our problem; not yours. We want you to give yourself to the preaching of the word and pastoral visitation. We will undertake to reduce the indebtedness."

This may seem like a noble gesture but these men meant it and the preacher took them at their word.

Month by month offerings increased and the mortgage was reduced. It was finally paid off entirely and then a new education unit was planned. This has cost approximately $100,000. Outside of notes held by members of the congregation the indebtedness on it at present is less than $7,000.

The Pastoral Program

Mr. Wiest figured on one thing that many neglect. There were many people in his immediate community. Some of them traditionally belonged to his denomination. Others had moved into the area and were without church homes. One of the neighboring churches, convinced that the time had come to close its doors, passed out of existence and many of its members came to Trinity. He inaugurated a system of pastoral and lay calling to reach every home and possible member in the community.

The basis of the pastoral work lies in what he calls the Undershepherds. The parish was divided into 116 geographical units. One hundred and sixteen teams of two people, usually husband and wife, were assigned to these units. They plan to call on the assignments in their areas four times each year.

They are not detached, undercover groups. They are sent out with proper blessing from the church in the public service and carry leaflets, announcements and letters. Members of the church are encouraged to give them the names of prospects. They invite people to attend the services. They give the minister information which will be helpful to him in his pastoral work. They become the church in action.

Don't think that the pastor does not, likewise, do pastoral work. Twelve hundred to fourteen hundred calls per year is his quota. He does it consistently and conscientiously.

This sort of program will, if consistently worked, sure bring to the surface many possibilities for church membership. That it has produced will be seen by the figures. The 330 members have grown to over 1,500.

Multiple Services

In the course of his pastoral visits, and from information provided by the workers, the minister learned that the eleven o'clock hour for service was not convenient for some of his folks. He suggested to his board that an early morning service might help these people.

With the consent of the consistory of his church the early service was started in 1941. There were not many people at first. It still is small compared with the eleven o'clock service. While the minister used the same sermon as he planned, no pressure was put on the choir for double duty. A sufficiently large number responded, however, to assure good music. It was appreciated and grew from week to week until it has become a recognized service of the church.

Then, during the special seasons of the year he found a need for evening services. These were started as temporary features but the attendance and interest grew until they, also, have been incorporated into the program of the church.

Summer Services

All of this background leads up to his program for a full church in the summer months. Mr. Wiest places the psychological attitude as first among the prequisites for this program. Let's take a few of his statements.

1. "We began to expect people to come to Sunday school and church on the most delightful Sundays of the year, those from June until September. No hints were given to the people that the church season had ended and the vacation season begun. Our attitude was that if you are in the city on a summer Sunday you will want to go to church. Why not? The spirit of expectancy is contagious."

2. "Our summer program is planned as carefully in advance as if it were the Lenten program. Through the weekly bulletins, the monthly printed *Trinity Tidings*, by pulpit announcements, expanded and varied newspaper ads, special cards and other means the services are publicized. We expect people to come; we plan for their spiritual needs, we inform them; we invite them; and they come."

3. "We check absentees. Every Sunday in the year we have those in the congregation to fill out a 'Church Attendance Card.' In this way we know just which of our own members have been present and we have the names, addresses and church connections of our visitors. We know that our own people take vacations. They are encouraged to attend services in the communities where they take their outings. We plan to send other pastors the names of their people who have worshipped with us. We have a special postal card for this purpose. I have greeted as high as fifty visitors on summer Sunday mornings.

TRINITY EVANGELICAL and REFORMED CHURCH

United Church of Christ

3525 West 25th Street, Cleveland 9, Ohio

We were glad to welcome _____

who worshipped with us on Sunday. How wide, how deep, and how strong is our fellowship in Christ!

Christian greetings from our church to your church.

_____Pastor

This Information Goes to the Pastor of Each Quest at the Services

ATTENDANCE CARD

NAME _____

ADDRESS _____

☐ Member of Trinity.

☐ I belong to no church.

☐ Member of _____ church.

☐ I desire to join this church.

An Attendance Card Is Signed by Each Worshipper

"We do have some special techniques for these summer guests. We have observed Guest Sunday. Favorite hymn Sunday brought many guests. Name calling Sunday is always good. We simply took the luncheon club idea to church. Every one wrote his name on a tag and wore it at the services; members had red; visitors, yellow."

4. "The minister stays on the job. One reason for church taking vacation is that the minister feels that he must take one. He needs a vacation, of course. But why must it always be taken in the month of July or August? That is the time when he is needed at home. Church work is hard then. I plan to take mine in the winter months when the church will move by its own momentum. The minister's own attitude will, to large degree, determine whether the church will be filled in the summer months."

* * *

Trinity Evangelical Church is a busy place twelve months in the year. It is handicapped by lack of parking space. There used to be a parking area, but the new $100,000 education unit has taken that space. You would say that its location is against it. And it is. But with its beautiful and complete building and constructive ministerial and lay leadership it has built up a thriving congregation of more than fifteen hundred souls. The pastor is aided with a full-time director of religious education and a student part-time pastoral assistant. From being a mortgaged problem it has become one of the outstanding churches of our city with its eyes and heart open to the needs of its own community and the world.

. . . and their lives are individual in their needs and wants. Ministers particularly have many extraordinary problems with regard to unforeseeable sickness and accidents.

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If you are a minister or full-time religious worker, be sure to write for complete information. Fill out coupon today.

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Suppose you are under 35 and are totally disabled by accident—for only $5.00 quarterly premium you would get $75.00 every month for 104 weeks. If killed by accident your beneficiary would get $2,500; loss of two hands or eyes, $2,500; confining sickness $75 every month up to 14 months. There are other benefits in the new ADVANCE policy. Special hospital expense reimbursement and surgical benefits also available.

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God, Men and Moderns

The Christian Answer to the World's Uncertainty

*by Hillyer H. Straton**

PLACE a mouse in a maze with various dead ends, but with one path that leads to food. By trial and error, it will bump into the dead ends until it discovers the correct passage to its desire—food. Mice can be trained to rapidly find the correct path. However, when the operator changes the maze so that food is no longer obtainable in the usual pattern, the mouse becomes frustrated, it shows evidence of nervousness and unhappiness.

Men, today, are like mice. We live in a frustrating time. At the beginning of the twentieth century, we believed that we had entered the "Golden Age." We were going to march forward progressively to the land of peace, plenty, prosperity and pleasure. Then came the rude awakening of 1914. In that conflagration we were to make the world safe for democracy, at a cost of millions of lives. The twenties roared in. High ideals were forgotten. Democracy, so we thought, was assured.

Man could resume his task of building the Tower of Babel. Heaven lay just beyond 1929. Like the mouse, we were disillusioned by the dark thirties. From the deep primordial ooze of man's will to power rose the tin Caesars of our day—little men who gained the instruments of power and used them to twist their fellowmen to their black desires. Again, our world was darkened with conflict but, this time, our sons were not the only ones in danger. Our defenseless women and children often had to bear the brunt of the fight for great cities became major battlefields. The conflict ended in an atomic cloud, which has left us all with anything but a sense of security. Like the mouse, we are completely frustrated. Governments, symbols of our collective will, bring us wars, which take our lives and the lives of our loved ones. Afterward, what little we have saved evaporates in the rapacious maw of inflation.

The very frustration in which modern man finds himself is one of the best proofs of the reality of God. It demonstrates that there is some great mover back of the universe. Is it not shouting to us that God wants us to walk in his way? Now, if there is a God, he would surely be a God of order. As we look out upon the universe at large, we find that there is order in it, in the starry heavens above and the world of electrons and atoms beneath. We observe that man brings disorder on the scale on which he lives. This disorder the Bible and the theologian calls sin. Disorder like mazes that do not work, accounts for our frustration. The very mess we are in is an indirect proof of the reality of a God who cannot stand chaos. God does not purpose war for man, so when we go into a war hot with killing, or cold with economic aggrandizement, at the expense of others, we butt our heads into a dead end.

God is telling of his own reality by our very frustrations. His purpose is good, and he is going to make us find that purpose for ourselves. To place us before the door that leads automatically to fullness of life is not God's way. Such simplicity might be good enough for mice, but not for men, for one of God's first purposes is to build character, not provide ease.

The ultimate character that God wants for us is the same freedom to choose the high, the noble, and the best that belongs to God, himself. "Ye shall know the truth, and the truth shall make you free." The purpose is there, as even the toughest-minded materialists have sometimes recognized, in their wiser moments. The date was December 31, 1900. It was just at the turn of this blasted century when Thomas Hardy heard the song of a thrush. Even the genius of Hardy, who did so much to set the pace for skeptical disillusioned thinking of the years that immediately followed, had to admit:

> So little cause for carolings
> Of such ecstatic sound
> Was written on terrestrial things
> Afar or nigh around,
> That I could think there trembled through
> His happy good-night air
> Some blessed hope, whereof he knew
> And I was unaware.

The universe, including this world, belongs to a real God. He is going to see that his will is finally done in his world.

God Is Righteous

God is not only real, he is righteous. God is Sustainer as well as Creator. We do not live in a whimsical universe. He has established certain natural laws. From all of our observation, we see that his law of gravity is good. Life, as we know it, would be impossible apart from it, for no train, ship, or even man, once started, could ever stop apart from this law. God's law of gravity operates under all circumstances, at all times. We can count on it. If the law of gravity operated one day and did not the next, this would be the best proof imaginable that there was no God. Whirl would be king. When a plane crashes, both the righteous and the unrighteous perish in the catastrophe. This may be tragic for the moment, but it would be much more tragic for everyone if the law of gravity were impaired, for no plane that took off could land, or stop if it did land. God, in this law, purposes to bring the greatest good to the greatest number.

God has moral, as well as physical laws. This is a fact that many in our day have overlooked. Scientist, sinner and saint are all fully persuaded of the righteousness — with emphasis on "right" — of physical laws. We have yet to learn of the righteousness of moral law. Keeping God's moral laws is just as essential to man's well-being as keeping his physical laws. There is a moral law that underlies the universe. The greatest jurists of our day are again emphasizing this fact. Those who transgress the moral law and foment war, which means the death of millions of men, are going to have to pay for their crimes. The moral law, ages before the Ten Commandments, had said, "Thou shalt not kill." Another fact that modern men are learning the hard way is that transgression of the moral law brings the same tragedy as transgression of physical laws. The deep-grained sin of man, as it springs "from the dark and universal fear which rests in the slime on the blind sea bottom of biology," has brought about what theologians call "the fall of man." God's problem is to lift man from his "fallen" state, but he cannot do so at the expense of his own moral law.

God can no more overlook the breaking of his moral laws than he can overlook the breaking of his physical laws. Man has discovered that when he operates according to God's physical laws, he possesses unlimited freedom to do the thing he wishes to do in the physi-

*Minister, First Baptist Church, Malden, Massachusetts.

cal world. He can build trains to tie together great cities, he can construct ships to traverse the seas, he can design planes with such speed that they chase sound itself. Physical freedom belongs to man, because he obeys God's physical laws. God is righteous, and if this universe is to be a cosmos, he demands righteousness. We cannot have the liberty that God has planned for the sons of men until we have the keeping of his moral laws, as well as the keeping of his physical laws. Moral freedom comes through keeping moral laws, just as physical freedom comes through keeping physical laws. God wants man to have the liberty that he, himself, has, but this liberty only comes by way of righteousness. His righteous moral laws stand over against the rebellious sin of those who would seek their own will and way. This is true for nations as well as men. Long ago, an ancient writer said, "The nations that forget God shall be turned into Hell," and another, "The soul that sinneth it shall die." The tomes of history are heavy with the truth of this assertion.

God Is Love

God is real, God is righteous, but God is also love. That is the final tremendous assertion of the Christian faith. Love, not law, is at the heart of the universe. Humpty Dumpty cannot be put back, even with all the King's horses and all the King's men. God knows that, too, but a new and a higher life can take the place of the old. "Where sin abounded, grace did much more abound." God is not going to look down at a crashed humanity and do nothing about it. In some ways, that must be one of the glories of being God.

In the early 1850's, two lawyers spent the night in the same hotel room. For half the night they sat up in their nightshirts, arguing.

"At last we went to sleep," said the lawyer from Chicago, "and early in the morning, I woke up, and there was Lincoln, half sitting up in bed. 'Dicky,' he said, 'I tell you this nation cannot exist half slave and half free.'" There we get the challenging phrase which Abraham Lincoln used later in his debates with Stephen Douglas.

Somewhat sheepishly the Chicago lawyer admitted that his reply was, "Oh, Lincoln, go to sleep!" So often that has been the way of the world. In the present situation, there is little we think that can be done, so our solution is, "go to sleep," but it has never been the solution of the great hearts of this earth, because it was not God's solution. God proposed to do something about man in his crashed state.

God's solution was a personal solution. It is always a personal solution.

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The Christian believes that God sent his son to be an example, a teacher, and a Redeemer — men need all three. It is not abstract truth that God gives us, it is truth made personal in Christ. We cannot argue about it or explain it. Theologians have tried to do that for centuries with less, rather than more, success; yet, we do know that, practically, it works. Men do find a new life in Christ, the old crashed life is put aside. "Behold, all things become new." There is a dynamic in God's solution. It changes men, and changed men can make a changed world—can make God's sort of world. There is liberty in God's solution. "I am come that ye might have life and have it more abundantly." Liberty for self has always meant liberty for others. The search for power is forgotten, because it is contrary to the mind of Christ. "Ye know that the princes of the Gentiles exercised dominion over them, and they that are great exercise authority upon them, but it shall not be so among you."

Christianity teaches that God's divine love is seen in Christ, that God has done something about the world situation, and that something is sufficient to make this world the sort of place that God would like and in which men can rejoice.

A final word must be said. It is the church which, today, makes the love of God in Christ concrete. It is the church which has preserved the record of God's love. It is the church which provides the fellowship of the redeemed. It is the church, God's great church, which stands as a conscience to the world and which, as it interprets the Word of God which we have recorded in the Bible, will be able to lead men into the truth and the freedom and the liberty that belong to sons of God.

To an open house in the evening,
Home shall all men come,
To an older place than Eden,
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless,
And all men are at home.

A NEW CURRICULUM FOR MINISTERIAL EDUCATION

A copy of this pamphlet describing the new curriculum for the degree of Bachelor of Divinity may be had on request.

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NEW ENGLAND CHURCH INSTALLS UNIQUE MURALS OF CLAY TILE

Three murals of clay tile, believed the first of this material ever used to decorate a Protestant church in the United States, are attracting much attention in Worcester, Massachusetts, where they were recently installed in St. Mark's Episcopal Church.

Clay tile is often used as a flooring and wainscoting material in Protestant churches, and it has a long history in religious construction. Building authorities recall no previous example, however, of its being used in this country for religious panels such as those in St. Mark's.

The murals symbolize the liturgy in a modern theme. In preparation for the commission, the muralist, Ulf G. Hansell, was instructed in iconography and liturgy by Rev. Thaddeus Clapp, rector of St. Mark's.

The Virgin Mary, with The Christ Child, and St. Mark and St. Alban are depicted on the first of the tiled murals, which is installed behind the altar of the church's Lady Chapel. St. Mark holds a book, symbolizing the Gospel as written by him, and St. Alban is shown with a sword, the implement of his martyrdom, and a crown, which he is presenting to The Christ Child.

T. E. Eliot: Poet, Critic, Churchman

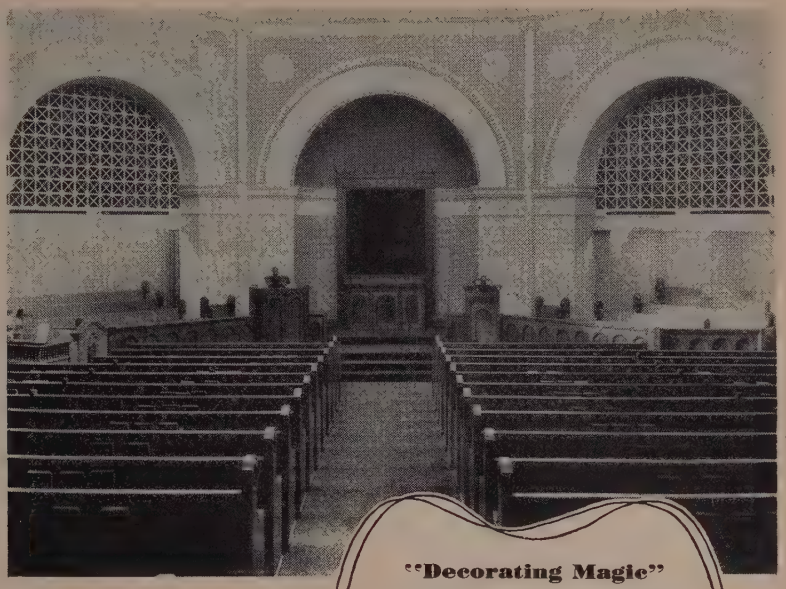
(From page 12)

ism. Of him who poses as a moral teacher and a religious guide such reflections on experience are demanded in these unsettled times. As Eliot continues in "East Coker":

"The only wisdom we can hope to acquire
Is the wisdom of humility: humility is endless."

Those lines are models of simplicity and sincerity, two qualities which at least a poet may hope to acquire through experience. Extoling humility they are particularly in place, for humility is such a rare and exquisite attainment that it speaks for itself without the need for profuse or elaborate words. For a poet to realize that stamps him as at once a profound realist and a master of language. It would also seem to justify one in concluding that while Eliot has been charged with pedantry, with straining after effect, and with obscurity, he is himself clothed with humility. It is this humility that has kept him zealously pursuing truth through the mazes of modern doubt, the spiritual confusion of the times, materialistic ideas, and strengthening his determination to write with the authority of a sympathetic observer of life, a diligent student of world literature, a prophet in a poet's clothing, and, without benefit of apostolic succession, a modern apostle of the Christian evangel.

NEW BEAUTY— NEW CONVENIENCE



"Decorating Magic"

Often the simplest, inexpensive decorating schemes can bring about the most amazing transformations, as illustrated by these "before and after" photographs of the Vance Memorial Presbyterian Church, Wheeling, W. Va., Lloyd Hindman D.D. Pastor. Note, in the "after" photograph above, the new beauty and distinction wrought in chancel and choir stalls, and the rearrangement of pews to give a center aisle.

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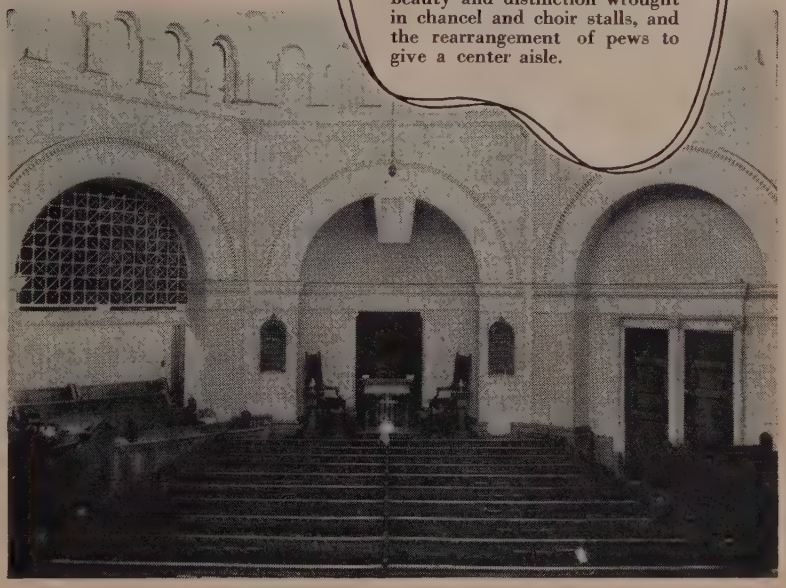

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THE aob OF AMERICA

The Church of My Dreams

*by Eugene Dinsmore Dolloff**

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5:25-27.

ALONG, weary day was ended. The evening meal being finished I sat down before the crackling fire which burned merrily and noisily on the inviting hearth. Gazing long and intently into the firelight my thoughts were given to the church of my dreams. As I watched, lo! a meeting-house shaped itself in the fire, yet was entirely unharmed by the heat. Gradually it increased in proportions—the fireplace appeared to possess most remarkable elastic qualities.

In an instant my deepest interest was aroused. I scanned the structure from basement to the top of its snowy white steeple. It was a fine building, apparently well-ordered, yet in no way elaborate. Interrogations crowded my mind. What church edifice was this? What town was its location? Who was the minister? How large was the membership, how loyal was the attendance of its members upon the worship services? My suspense was to be short-lived, for the clear, convincing voice of an unseen companion, speaking out of the fire, said — "This building houses the church of your dreams."

Ah! "The church of my dreams!" Could this be possible? Doubts filled my mind. I was far from convinced, in fact I gave this pronouncement little credence. For years I had dreamed of a church after the idealism of Christ—alas, that church could never have reality! But, the voice from the fire said, with commanding finality — "Yes, this is the church of your dreams."

Trembling with excitement I replied, "But the church of my dreams is baptized in the noblest of idealism. Are you sure this can and does measure up to my standards?" Hope began to battle with my doubts. "Yes, I know this church measures up to the lofty standards with which you have always invested the church of your dreams." Then, my unseen companion continued, "Please enumerate your requirements one by one which the church of your dreams must possess, and I will prove to your satisfaction that this is that church." Thus reassured and challenged I named the most outstanding characteristics of the church about which I had dreamed over the years. The church of my dreams first of all must be:

A Regenerate Church

Over the years of my ministry I had come to know sharply that many people were members of churches who were total strangers to that wonderful experience which we call "the second birth." Members of the church? Yes. Good people? By all means. Yet, they had entered the membership of the church prompted by some good but lesser motive.

I recalled that scores of people became members of the church because "it is the thing to do." The church is recognized as a great institution. As a rule the finest people of any community are identified in the membership of the church. It is a good thing, in fact the expected procedure, to unite with the church. None will speak slightingly of this motive, except to say that it is not adequate, surely not for the church of my dreams.

Many come into membership of the church because their friends belong. People like to do what other people like to do. One likes to be with his friends, enjoys sharing the activities in which his friends share. So, naturally, they enter church membership. Only commendation is to be voiced for this practice—however the motivation while good, is not adequate, not in the church of my dreams.

Dear ones want us to identify our lives with the church. God bless these relatives — they are to be highly honored for taking this interest in the vital issues of their kin. We would to heaven that all parents and other loved ones were thus concerned. But, precious and wonderful as this motivation it is by all odds less than sufficient for belonging to the church about which I have dreamed over the years.

Unfortunately, we have learned, not infrequently folks enter the membership of the church for ulterior reasons, animated by some selfish purposes. Business may be prospered if one belongs to an outstanding church — this has been the logic behind uniting with the church in membership for some folks. We recall a young man who requested membership in our church.

*Minister, First Baptist Church, New Bedford, Massachusetts. This sermon was originally preached at the rededication of a church.

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When pressed for the reason why he desired to take this step, he reluctantly admitted that he thought this would aid him in his suit for the hand of a young woman who belonged to the church.

But, in the church of our dreams every member must have met the Master face to face—somewhere along the roadway of life. Must have seen him in the beauty of holiness; must have heard him say, "My son, give me thine heart," must have there and then, by definite act of will and love completely and unhesitatingly committed his all to Jesus Christ. With this experience life is transfigured and transformed, old things pass away, all things become new, and the individual receives a new joy, a new song, a new purpose, a new desire, a new attitude, a new heart, a new life. Together with Paul this heart will say, "I live, yet not I, Christ liveth in me."

Could this be true of all members of the church which I was beholding in the flames? Could it be that every man, woman, youth and child in this church had met the Master face to face and fully surrendered life to him? Thus I interrogated myself, but saying never a word.

"You shall see for yourself," said the kindly but convincing voice from the unseen companion. Then it was my privilege to observe several hundred folks enter the church building — for now it was Sunday morning. There were boys and girls of tender years, ruddy-faced youth and maiden, folks of middle life, and men and women ripened with the years. I scrutinized each person carefully. Upon every face, from youngest to oldest, was a light which I instinctively knew could come only from personal fellowship with Christ, the Eternal Light of the world.

I was too thrilled for words, yet unconvinced. The first of my tests had been successfully passed, still I was filled with doubts. I must have more evidence before I could believe. If these folks upon whom I looked, I reasoned, were all regenerated Christians they would and must reveal this fact in the lives which they lived. Had not the Master said, "By their fruits ye shall know them?" If they had been with and learned of Jesus all these folks would be in:

Regular Attendance Upon All Worship Services of the Church

This factor always played an important part in the church of which I had dreamed over the years. We had learned, often with almost tragic realism, of how lax multitudes of church members are in their attendance upon the worship conducted by their churches. So many are given to a spasmodic program of attending the services for worship. Less than thirty per cent of the membership of the Protestant churches of America attend their churches with any degree of regularity. Possibly this is one of the most significant facts in the life of our entire country. A nation of church-goers would never permit the social, political, economic and international sins of America to continue unchallenged.

We are not unmindful of the large pilgrimages to our churches on Christmas, and the even greater outpouring on Easter. Nor do we forget the sudden upswing in any church with the coming of a new pastor, and other red-letter special events, but in the church of my dreams the attendance of all members must be regular, systematic, methodical.

Some folks are always in their places for worship — the faithful few. They overcome both winter's cold and summer's heat, and all other influences which might cause them to be absent. These constitute "the sacred battalion" of every church. May their numbers

increase. Others may come and go, driven by whim and fancy, but these people "keep on keeping on." Surely a church in which the majority of members must be honestly called "the irregulars" could not qualify as the church of my dreams. The church upon which I was gazing could not meet the test. Of that I was sadly confident.

As if reading my thoughts with utmost accuracy my invisible guide said, "The members of this church do attend worship services regularly. The membership is just over seven hundred, while the average attendance every Sunday is slightly more than six hundred." No wonder I caught my breath, sharply—wonderful! Six out of seven of these folks in church every Sunday! How the heart of our blessed Lord must rejoice!

"But, what about attendance upon the mid-week service?" I asked almost belligerently. In the church of my dreams there was a mid-week service, largely attended—this had bulked big in my dreaming. "Yes, there is a mid-week meeting," came the kindly answer from the fire, "and the attendance averages at least four hundred weekly." How different from the insipid, unenthusiastic, lifeless week-night services about which I had heard, those gatherings attended by a mere handful of folks—folks who came not for the sheer joy of coming, but who felt duty-bound to make the effort! Of course I was deeply impressed, yet refused to accept this as the church of which I had dreamed. I must be shown yet other qualities, must be supplied with further evidence. The church of my dreams must be

A Serving Church

We have known folks, members of the church in "good and regular standing," who were regular in attending the worship services, yet who had small if any idea of serving. Surely the church in the membership of which are many, even any of these folks, could never be recognized as the church of my dreams. The Founder of the church served, having "taken upon himself the form of a servant." How marvelously significant is that five-word biography of our Lord which says "he went about doing good." His eternal witness is "the Son of man came not to be ministered to, but to minister." Moreover he became "the suffering servant" in every sense of the word.

His church must be a serving church! The world needs and demands a ministry of kindness on the part of the church in any and every community. Taken in its largest meaning that which humanity cries out for most is the exercise of the art of kindness. Consolation is clamored for on every hand. Beneath the smile, the good clothes and the tattered garments — everywhere there are broken, aching hearts crying out for consolation. There is a growing demand for the ministry of material things, sometimes it may be nothing more than "a glass of cold water," but the demand is imperative. Nor can we overlook, ever, the call of the Divine Heart for the exercise of a ministry of soul winning. What institution can prosecute these various ministries as adequately and comprehensively as the Christian Church? What shall we say of the church which fails because it never attempts to serve? So many churches have gotten the ill-founded notion that the communities exist for them instead of their institutions for the communities.

"Spirit of the flames," I eagerly entreated, "tell me, does the membership of this church serve? Do all its members serve?" No word was spoken in response to my entreaty, but it was given me to see. I beheld boys and girls, young folks, and older people, all serving. Different tasks were assumed by different folks, a service suited to the age and ability of each person, but every one was ministering in the name of the blessed Christ. I remember in particular being privileged to look over the shoulder of a dear old mother — shut-in, eighty-four years of age — as she wrote a letter. No longer could she go out and come in, yet she continued to serve. The letter was to a friend who knew not the Saviour, and contained a simple, loving invitation to accept Christ as her Lord. Tears welled in my eyes — tears of gratitude and wonder. Could this truly be the church of my dreams? I was nearly convinced, yet I was constrained to submit it to one more test, the last. The church of my dreams must also be

A Loving Church

Christ, the founder of the Church, was and is the world's supreme lover. There is no other explanation of the life and death of our blessed Lord. God is love, and because "God so loved the world he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, Christ loved the Church and gave himself for it!

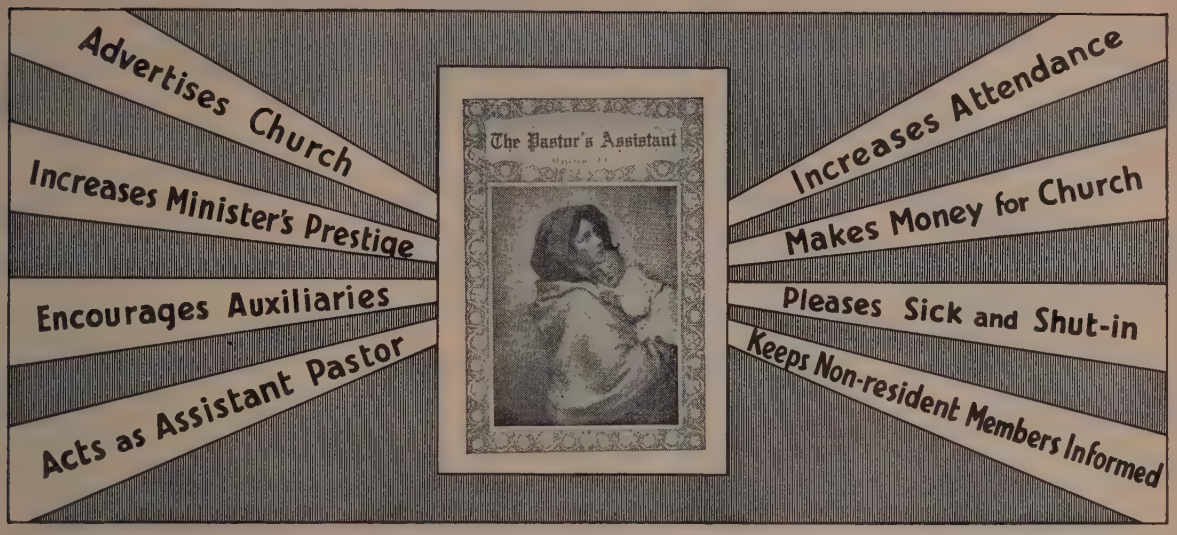
Therefore the church after the will and wish of Christ must be a loving church! At this point there can be no debate. Every member of the church must love God! The eternal dictum is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Every member of this church loves God," came the voice from the fire, in tones of finality. "This is not difficult," I rejoined, "for the person who has experienced his love finds it impossible not to love him. But, in the church of my dreams every member loves the other members—without a single exception."

In this connection I had long reflected upon the clear-cut pronouncement of Jesus, "A new commandment I give unto you, that ye love one another as I have loved you." Nor had I forgotten the incisive conclusion of John, "If a man say I loved God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It had been borne in upon my mind countless times that the second greatest of all commands, according to the Lord, is, "Thou shalt love thy neighbor as thyself."

What a mighty change love brings! How marvelously it transforms the spirit and life of any church. Lacking love a church may possibly maintain itself as a secular institution, but its days of achievement, in the Master's name, are finished. A church without love is comparable to a body from which life has gone out—it is dead, and it is but a matter of time before it too will surely be buried.

"Tell me," I almost cried out, "tell me, Spirit of the flames, is this a church in which every member truly loves every other member — for such must be the case in the church of my dreams?" "Carefully observe," came the answer, an answer which was strangely filled with calmness and assurance. In that moment I required no further assurance or evidence, yet I was swept out into the parish where it was given me to see genuine love in action. A man was in grave difficulty —the mortgage on his farm was being foreclosed, and he had not funds with which to save his property. Some big-hearted neighbors—fellow members of his church—stayed the action by their monetary service. A young man had become a drink addict. After each "attack" he was thoroughly ashamed of himself, and promised never to become a victim of drink again. Once more he had failed. But, people did not condemn him, to the contrary several of the folks rallied around him to encourage and strengthen. Under the strong pressure of subtle temptation a young girl of eighteen summers, beautiful of face and form, had failed — she was soon to become an unwed mother. Surely her case would be a neighborhood scandal! Self-righteous folks, especially women, would tear this unfortunate girl to ribbons—that always happens! Not so. With pity, sympathy and love all came to her support — the spirit of Christ became strangely and potently active. That girl was saved by — love! Like the Master of old

(Turn to page 29)



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GRAND RAPIDS, MICHIGAN

J. M. Barrie: Champion of Childhood

The Third in the Author's Study in the Messages of the Great Novelists

by Albert D. Belden

ONE of the greatest discoveries of modern science, through psychology, and one calculated to revolutionize human thought and action, has been that the key to adult life is to be found in childhood. It is not merely that the average person's intelligence quota is said to be no higher than fourteen years, it is much more that the serious purposes and pursuits of adult men and women are overwhelmingly dominated by the instinctive reactions of their earliest years. That "the child is father to the man" stands as one of the most completely endorsed proverbs of our time. One result of this epoch-making discovery is a new and more profound study of child-experience and it is not surprising therefore, that to such an age there should have been given by the powers to be a literary and dramatic artist who is above all else a specialist in expressing the child-soul. Such is the significance of the author of *Peter Pan.* No man in our time has so unveiled the secret operations of the child-mind and so completely disclosed to view the secret-child hidden in every adult. Hence J. M. Barrie has done a work of incalculable value for his generation, and one which will gain in significance and profundity as the science of life develops.

Francis Thompson once wrote, with sublime eloquence:

"Know you what it is to be a child?
It is to be something very different
from the man of today.
It is to have a spirit streaming from
the waters of baptism.
It is to believe in love, to believe in
loveliness, to believe in belief,
it is
'To see a world in a grain of sand
And heaven in a wild flower
Hold infinity in the palm of your
hand
And eternity in an hour.' "

James Matthew Barrie was born in the tenements at Lilybank, Kirriemuir, on May 9, 1866. 'Tenements' sounds humble enough, but we are assured that in Barrie's boyhood they were regarded as "desirable" residences, each house boasting just double the accommodation of the ordinary weaver's cot. David Barrie, the writer's father, was then 46 years old and just a poor hand-loom weaver — yet with a wide-awake and enquiring turn of mind which led him to be one of the first to launch out into the new style of machine-loom weaving some years later, and to achieve a modest prosperity at it. The lowly state of the home into which the infant James was born has been disclosed by himself in the statement that the very day of his own arrival the first set of hair-bottomed chairs his mother had ever been able to buy, and for which she had patiently saved her sixpences, arrived. The chairs caused scarcely less excitement than the child. The littleness of that house, however, proved to be the greatness of the child. The world would scarcely otherwise have heard of the Auld Licht Community. Wee Jamie was the last one of ten children (two of whom had early found their way to the little cemetery on the hill).

Circumstances conspired very early to establish a peculiar bond of sympathy and love between Wee Jamie and his mother, and here lies the main root of the twin-emphasis in all his work upon Mother-love and Child-nature. We cannot do better in setting out the facts than to quote from the moving first chapter of his book *Margaret Ogilvy*, entitled "How my Mother got her soft face." In this chapter Barrie tells how the news came to his mother of the death of her son David, and how from that hour she was always delicate and for many months very ill. He writes:

That is how she got her soft face and her pathetic ways, and her large charity, and why other mothers ran to her when they had lost a child. "Dinna greet, poor Janet," she would say to them; and they would answer, "Ah, Margaret, but you're greeting yourself." Margaret Ogilvy had been her maiden name, and after the Scotch custom she was still Margaret Ogilvy to her old friends. Margaret Ogilvy I loved to name her. Often when I was a boy, "Margaret Ogilvy, are you there?" I would call up the stair.

His mother continued to grieve for the boy who had gone, but Wee Jamie came to the rescue. He was destined to bring the lilt and laughter back to his mother's face.

In August, 1868 "Barrie, James — age 7" was entered as a scholar in the second English Class of the Glasgow Academy, at which his brother, Alexander, was a Master, and with whom he lived whilst in Glasgow.

The next stage in our hero's education occurred at Dumfries, where Alexander Barrie received an appointment as Inspector of Schools, and took James with him.

During his years at Dumfries Academy, Barrie usually held second place, because there was another scholar at the Academy whose genius was patent to all. Barrie has left on record a beautiful and touching tribute to this boy who was always ahead of him, and because of the sidelight it throws on the travail of Scotch education it is, I think, worth quoting:

One day there was a timid knock at the door of the Rector's room and a thin frightened-looking boy, poorly clad and frail, came in. No doubt we all promptly summed him up as of small account, but I should not wonder though that he was the greatest boy that ever sat on the form of the old Dumfries Academy. I don't mean merely as a scholar, though in scholarship he was of another world from the rest of us; so he shone, pale star that he was, when he went to Glasgow University, and afterwards to Oxford, until— someone turned on that light. He was too poor, was that brave little adventurer. I think that explains itself.

The other boys felt that there was something winged about him, just as I did. He couldn't play games, and yet we all accepted him as our wonder one. What was it about James MacMillan that stayed with me for so many years, and can still touch me to the quick? I felt, when we were boys, that he was —a Presence, and I feel it still. Literature was to be his game, and what play he might have made with it.

I think the shade of burns was restless on the night the caretaker's boy died.

It is more than likely that this long forgotten James MacMillan kindled from a spark into a blaze the desire of James Barrie to make literature his game too.

We next find Barrie enrolled as an undergraduate at Edinburgh University. One of his contemporaries was the famous Robert Louis Stevenson, and though they were destined afterwards to become very great friends, his earliest personal contact with Stevenson is worth quoting:

The only time I met Stevenson was in Edinburgh, and I had no idea who he was. Looking up, I saw that he was a young man of an exceeding tenuity of body, his eyes, his hair, already beginning to go black, and that he was wearing a velvet jacket. He passed on, but he had bumped against me, and I stood in the middle of the street, regardless of the traffic, and glared contemptuously after him. He went on a little

The Church of My Dreams

(From page 26)

those people said by their conduct — "Neither do we condemn thee, daughter; go and try again." For "love suffereth long, and is kind; love envieth not, is not puffed up, seeketh not her own." Thus malice, jealousy, envy, covetousness, scandal and hate are all eliminated by the healing, precious power of love.

No longer could I doubt! I had submitted this church to all the acid tests — it was the church of my dreams. Never had I known such happiness! The joy-bells rang vigorously in my soul. My heart experienced a thrill the like of which I had never known could be possible. Would that I might be the pastor of this church! Would that I might share the fellowship of people who gave themselves with utter abandonment to the love of God as revealed in Christ.

"Are you convinced?" came the voice from the fire. "Fully and joyfully," I made eager and enthusiastic reply. "It's too wonderful for me to have my dreams come true. Surely this is the only church in the world which is fully dedicated to our Lord." "It is the Master's wish," again my companion was speaking, "that every church, wherever located, by whomsoever pastored, or of whatever size, shall approximate the church of your dreams. Only such can or will merit the Master's approval. Study this carefully, and then go forth to make your church the church of your dreams — it is quite within the realm of possibility."

Then I awoke. The fire on the hearth had burned itself to near blackness. Only a few smouldering embers met my excited gaze. I had slept. For a moment I was bitterly disappointed, I felt tears gather in my eyes, and a pain in my soul. From the world of idealistic dreaming I had suddenly been awakened in and to a world of stark, often tragic reality. Yet I had been informed and inspired; I had been shown the Master's desire and the pathway to larger service than I had ever known before.

In that subdued light I knew more fully than at any time over the years that "Christ loved the church, and gave himself for it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then I dedicated myself without reservation to the achievement of "the church of my dreams."

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bit, and turned round again, and I was still glaring, and he came back and said to me, quite nicely: "After all, God made me." I said, "He is getting care-

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less." He lifted his cane, and then, instead, he said: "Do I know you?" He said it with such extraordinary charm that I replied wistfully: "No, but I wish you did." He said: "Let's pretend I do," and we went off to a tavern at the foot of Leith Street, where we drank what he said was the favorite wine of the Three Musketeers. Each of us wanted to pay, but it did not much matter, as neither of us had any money.

During his years in Edinburgh, Barrie came very greatly under the influence of the great Presbyterian preacher, Dr. Alexander Whyte, and this influence is largely responsible for a sustained loyalty on Barrie's part throughout his life to the Christian point of view.

Barrie received his degree on April 21, 1882, and started off upon an exhaustive study of *The Satirists of the Restoration* with which he proposed to take the literary world by storm. Bread and butter pressure before very long compelled him to use humbler material lying close to his hand, and when he flung open the little gate of Kailyard he little realized he was opening a majestic door leading to fame and wealth.

Barrie was launched upon his literary career with a position on the *Nottingham Journal* as a leader-writer at a salary of £3 a week.

It was from Nottingham that he began to contribute to the London press, at first particularly to *Home Chimes* edited by F. W. Robinson, and Barrie confesses whimsically, that London was for him simply the city which contained the offices of the *Home Chimes*. Among his contributions were his early Auld Licht articles. It was not, however, until W. Robertson Nicoll of the *British Weekly*, which was then rising into great fame, discovered Barrie, that our young author struck the highway to fortune.

The tide of fortune was about to flood for Barrie, since in this year of 1888 W. Robertson Nicoll discovered him. For three or four years *Gavin Ogilvy* became the favorite contributor to the *British Weekly* continuing to use that pseudonym even when the name of J. M. Barrie had become famous.

When a Man's Single appeared as a serial in the *British Weekly*. This was my own first taste of Barrie, and I have never won clear of the delightful and refreshing impact of that charming love story. In the first three chapters of this book we have the first clear hint of coming genius, the master of simple pathos, the acute observer of life.

By this time Barrie's name was famous throughout the empire, and rivalled only by that of Kipling.

Barrie's next achievement for the *British Weekly* was *A Window in Thrums*, and in the publication of this wholly delightful volume, the Kailyard School may be said to have arrived. This is a description attached to Barrie, S. R. Crockett, Ian Maclaren, and quite a host of others. Barrie's discovery of the marketable value of a simple Scotch life produced a host of imitations, none of which were of the same literary value as his own work and yet a great deal of which was delightful and charming enough, as, for example, Ian Maclaren's *Beside the Bonnie Brier Bush*, and S. R. Crockett's *The Stickit Minister*.

Another Barrie sensation occurred in 1891 when *The Little Minister* appeared as a serial in *Good Words*, and was afterwards published as a three-volume novel. With the advent of *The Little Minister* we find the theatre beginning to encroach upon the novel in competition for Barrie's devotion.

In 1894 James Barrie succumbed to the shaft of Cupid and married the talented actress who had made such a notable hit as Nanine O'Brien in "Walker, London," Miss Mary Ansell. The ceremony took place privately at Strathview, Kirriemuir, on July 9, 1894, the bridegroom being not well enough to face the ordeal of a public service. Barrie, like Shaw, was captured for matrimony during a severe illness. The novelist and his wife had a devoted companion in a massive St. Bernard dog, which became the model of Nana, in *Peter Pan*.

Before 1896 was closed there was published in the autumn what in some respects is Barrie's most beautiful work, *Margaret Ogilvy*. This was written as a memorial to his mother who passed away in the previous year, 1895. The very title of its concluding chapter is impressive: "Art thou afraid his power shall fail?" It was a quotation from Margaret Ogilvy's favorite paraphrase, and was also the last thing she read:

Art thou afraid His power shall fail
When comes thy evil day?
And can an all-creating arm
Grow weary or decay?

There is no space and no need to traverse the story of Peter Pan. We need only gather up its profound meaning and point its everlasting moral.

In this exquisite fairy tale, brand new for our generation, Barrie has focussed all the inexpressible longing of mankind for its lost childhood—for the innocence and cleanness of it, for its undisillusioned confidence in life. No wonder the story and play have moved the world.

In James Barrie the heavily repressed childhood of the Victorian era found a vent for its volcanic unconscious. That is the kind of thing that creates genius. As such a vent, Barrie championed the cause of The Child and became the creator of a new sympathy and a new understanding of the child-mind.

No single feature of Peter Pan is more revealing of the genius of Barrie than the dramatic appeal that Peter Pan makes to his audience when Tinker Bell lies dying. The only thing that can save her life is the faith of the world in fairies, so Peter turns to everybody with that heart-searching cry "Do you believe in fairies?"—and as children of all ages roar "Yes!" Tinker Bell comes back from the jaws of death. There is one instance on record of a little child standing up in a box of a New York theatre long before the magic moment, and taking the whole theatre into her confidence with "I 'believe' in fairies"—she knew her Peter Pan, and was an evangelist of the holy faith.

Now this feature is sometimes called meretricious, theatrical, cheap and what not, and no criticism could be more utterly ridiculous. It is the perfect naivete—the charming disregard of all conventions—the frankness of the appeal—that convey the guileless essence of the perfect child.

As for believing in fairies—whether it is resolute make-believe, or a rational creed, does not matter very much. The point is that a solemn scientific enquiry as to the mere bodily existence of fairies is quite outside the picture for Barrie and for the child-spirit—the glories of the imagination, the triumphs of artistic fancy, are infinitely more precious than the quality of mere physical existence, and anybody who does not feel that needs to learn what it is to be a child from Barrie and Francis Thompson, and still better, from a greater Teacher than either.

So we may claim that this writer is certainly, amongst our front-rank authors, the most evidently Christian of the moderns. For none can exalt true childhood without getting very near to the inmost genius of the faith of faiths, and no one can do what Barrie has done—namely, compel the adult mind of a generation to pause in reverent homage before child-nature, and therefore to become decidedly more tender in its treatment of child-life, without bringing our human world a long way nearer to the kingdom of God.

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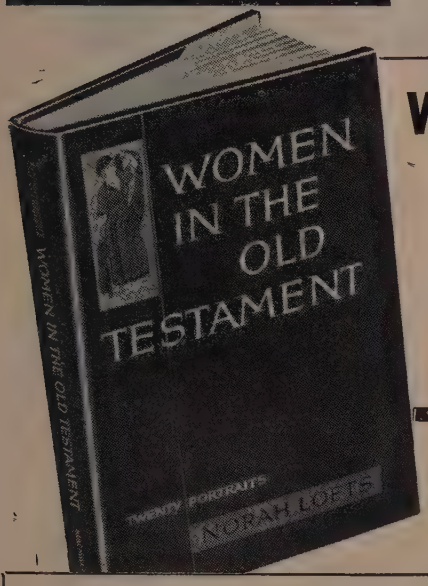

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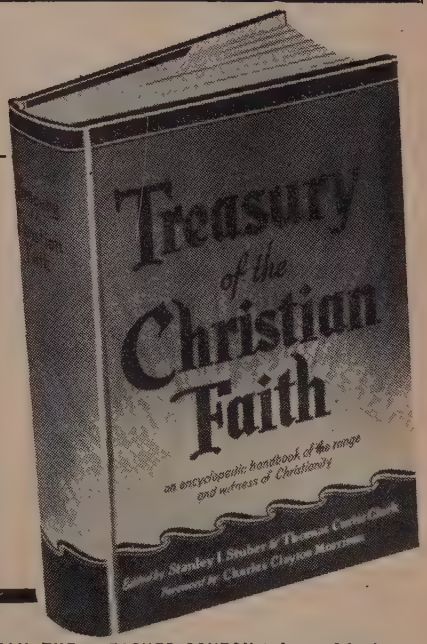

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A Service of Palms

More and More Our Protestant Churches Are Taking Advantage of This Great Day

FOR several years we have published services for the distribution of palm leaves on Palm Sunday. Reports are that churches are taking advantage of the day and have found an interest in the blessing and distribution of the palm leaves. The service supplements the Lenten and Easter program.

The following program rightly uses the children of the church school. They are the distributors of the palms branches. The closing hymn pictures the children on the road to Jerusalem on the great Sunday. There is no better way of instructing the little ones into the meaning of this day than by permitting their participation. There is no better reminder of the day than to have the worshippers carry home a palm leaf.

A SERVICE OF PALMS*

Organ Prelude: A Sonnet

Call to Worship: (The people are seated)

MINISTER: Blessed is he that cometh in the name of the Lord,

PEOPLE: The Lord's name be praised.

MINISTER: Blessed is he that bringeth the good tiding,

PEOPLE: Let all people praise the Lord.

Unison Prayer

O God we praise Thee for the Master, who rode in triumph into the city of His fathers. We thank Thee that He came not as a conqueror to destroy, but as a Messiah to save, and that he appealed to human hearts, with the glory of love. In the spirit of praise and worship we ask that every knee should bow, and every tongue confess that Christ is Lord, to the glory of God the Father. Amen.

A Hymn: Ride on! Ride on in Majesty!—Milman (Congregation standing)

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue Thy road
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see th' approaching sacrifice.

Ride on! ride on in majesty!
Thy last and fiercest strife is night;
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

Amen.

The Psalter: Psalm 24. (People seated)

MINISTER: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

PEOPLE: For he hath founded it upon the seas, and established it upon the floods.

MINISTER: Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

PEOPLE: He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

MINISTER: He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

PEOPLE: This is the generation of them that seek him, that seek thy face, even Jacob.

MINISTER: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors;

PEOPLE: And the King of glory will come in.

MINISTER: Who is this King of glory?

PEOPLE: The Lord strong and mighty, the Lord mighty in battle.

MINISTER: Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

PEOPLE: And the King of glory will come in.

MINISTER: Who is this King of glory?

PEOPLE: The Lord of hosts, he is the King of glory.

Solo: The Lord Is Mindful of His Own — Mendelssohn

The Reading of the New Testament Lesson: Matthew 21:1-17

The Pastoral Prayer

Choir Response

The Offertory: Awake, Awake — Stainer

Offertory Prayer

A Prayer Hymn: Dear Lord and Father of Mankind—Whittier (People seated)

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

The Sermon

Prayer

Hymn: Hosanna, Loud Hosanna the Little Children Sang — Trelfall

*This program is distributed by Whittemore Associates, Inc., 16 Ashburton Place, Boston 8, Massachusetts. A copy of the service, with the front cover in colors, will be sent you upon request made to that house.

(The congregation will rise for the singing of this hymn. As it is being sung the children of the church school will gather at the exits of the church for the distribution of the palm branches. Each worshipper will receive one as he passes from the church, the distribution being by the children.)

Hosanna, loud hosanna
The little children sang;
Through pillared court and temple
The lovely anthem rang;
To Jesus, who had blessed them
Close folded to His breast,
The children sang their praises,
The simplest and the best.

From Olivet they followed
'Mid an exultant crowd,
The victor palm branch waving,
And chanting clear and loud;
The Lord of men and angels
Rode on in lowly state,
Nor scorned that little children
Should on His bidding wait.

"Hosanna in the highest!"
That ancient song we sing,
For Christ is our Redeemer,
The Lord of heaven our King.
O may we ever praise Him
With heart and life and voice,
And in His blissful presence
Eternally rejoice.
Amen.

The Benediction: (This will be pronounced by the minister from the rear of the nave after he has accepted the first palm leaf to be distributed by the children.)

Organ Postlude: The Palm Branches — Faure

WORK OF ARMED FORCES CHAPLAINS UNIFIED

Washington, D. C. (RNS)—Unification of the work of chaplains has been achieved through operation of the Armed Forces Chaplains Board, Rear Admiral Stanton W. Salisbury said here.

Chaplain Salisbury, Navy Chief of Chaplains, spoke at a meeting of fleet and naval district chaplains.

The chaplains board, formed last summer to coordinate policies and activities of chaplains, comprises the chiefs of chaplains of the Army, Navy and Marine Corps and one additional representative of each service.

"We are personally and officially working together," Chaplain Salisbury said. "In all of our sessions there has never been a discordant note. We have not always agreed, but there has never been a minority report.

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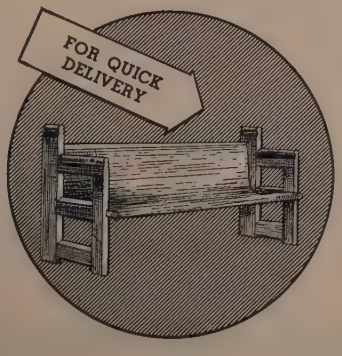

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Two Horsemen

By Ernest K. Emurian*

John Wesley rode through England
to proclaim the Word of God,
And won new converts for the Lord
on every path he trod;
He rode a quarter-million miles
and died at eighty-eight,
And left a Church called "Methodist,"
a life to emulate.

Napoleon rode through Europe
to conquer and confound,
And Austerlitz and Jena
and Wagram are bloody ground;
He rode a hundred-thousand miles
and died at fifty-two,
And left a million corpses
on the battlefields he knew.

John Wesley rode through England
and on many a saddened face
A smile of hope replaced a frown
when he proclaimed God's grace;
And men renounced their sinful ways
when once their hearts were stirred,
By this new captive of the Lord
whose weapon was The Word.

Napoleon rode through Europe
and men's hearts gave way to fear—
This little man upon his horse
who fought to domineer —
Astride 'Marengo,' faithful Arab
steed, he rode afar,
As if to conquer all this earth
and then yon distant star!

John Wesley rode through England
and aroused the countryside
With sermons of a loving God
and of a Christ who died
That we might be His Father's sons—
yea, 'whosoever will'!
The stirrings of a revolution
trembled, and were still!

Napoleon rode through Europe
as a king who owned the world,
With well-trained soldiers in his wake
and France's flag unfurled;
The Rhine, the Elbe, the Danube,
then the Volga was in sight —
This conqueror who sought to win
with military might!

John Wesley rode through England
poor as any man could be,
With little Churches in his wake
to shout his victory!
The Thames, the Severn and the Trent,
and then the River Clyde —
So rode this little conqueror
with Jesus at his side!

Two men rode up to heav'n to face
the solemn, grand assize,
To hear the final verdict, and
to gain or lose the prize —
Two horsemen stood alone at last
before the Great White Throne:
What was God's final judgment? Aye,
the years have made it known!

*Minister, Elm Avenue Methodist Church, Portsmouth, Virginia.

Read
CHURCH MANAGEMENT
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A Maundy Thursday Communion By Candlelight

*Arranged by Albert J. Conley**

This service concludes with the "Tenebrae" when the lights are extinguished as the minister reads "and they all forsook him and fled."

Processional Hymn

The Invocation and The Lord's Prayer

A Communion Hymn

(At the conclusion of this hymn the lights in the sanctuary are extinguished and two young people proceed with lighting the candles in the sanctuary, receiving their light from the Christ candle on the communion table. The organist plays softly as the following scriptures are read: John 1:1-14; John 8:12 and Matthew 5:14-16; Matthew 26: 36-46; Matthew 27;27-31.)

This reading forms a proper background for the introduction to the Body of the Service which is built around an oratorio "The Seven Last Words" by S. Mercadante. Published by G. Schirmer, Inc., New York.

Introduction to "The Seven Last Words"

"Then said Jesus: Father, forgive them for they know not what they do."

Indifference

When Jesus came to Golgotha they
hanged Him on a tree,
They drove great nails thru hands and
feet and made a Calvary;
They crowned Him with a crown of
thorns, red were his wounds and deep;
For those were crude and cruel days
and human life was cheap.

When Jesus came to Birmingham, they
simply passed Him by,
They never hurt a hair of Him, they
only let Him die.
For men had grown more tender and
they would not give him pain,
They only just passed down the street
and left him in the rain.

Still Jesus cried: Forgive them for they
know not what they do,
And still it rained the winter rain that
drenched him thru and thru;
The crowds went home and left the
streets without a soul to see,
And Jesus crouched against a wall and
cried for Calvary.

G. A. Studdert Kennedy

Solo: "Father, forgive them" from "The Seven Last Words."

"Verily I say unto thee: Today thou shalt be with me in paradise"

Immunity

Think you to escape
What mortal man can never be without?
What saint upon the earth has ever
lived
Apart from cross and care?
Why, even Jesus Christ our Lord
Was not even for one hour
Free from His passion's pain.
Christ said: "He needs must suffer,
Rising from the dead to enter thus
upon his glory."
And how do you ask for another road
than this . . .
The Royal Pathway of the Holy Cross.

Thomas a Kempis

Choir: "Verily I say unto thee" from "The Seven Last Words."

"Woman, behold thy son. Son, behold thy mother."

Stabat Mater

Who, on Christ's dear mother gazing
Pierced by anguish so amazing,
Born of woman would not weep?
Who, on Christ's dear mother thinking
Such a cup of sorrow drinking,
Would not share her sorrows deep

For His people's sins chastised
She beheld her son despised,
Scourged, and crowned with thorns
entwined.
Saw Him then from judgment taken
And in death by all forsaken . . .
Till His spirit He resigned.

Jesus . . . may her deep devotion
Stir in me the same emotion . . .
Font of Love, Redeemer kind.
That my heart fresh ardour gaining
And a purer love attaining
May with Thee, acceptance find.

A translation by
Mant and Caswell

Duet: "Woman, behold thy son" from "The Seven Last Words."

"And . . . Jesus cried with a loud voice saying . . . My God, my God, why hast thou forsaken me."

Golgotha

Our crosses are hewn from different
trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we all go up to be crucified;
As we scale the steep, another may
share

(Turn to page 37)

*Minister, Madison Avenue Presbyterian Church, Covington, Kentucky.

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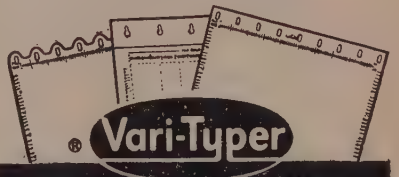

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Rest for Your Souls

Three Meditations by George Matheson

Among the preachers of the "great era of Scottish preaching," none was wider read, in his generation, than George Matheson. We have selected from his contributions to "The Christian World," three brief meditations which we think may be particularly helpful to ministers of today.

The Sickroom of Humanity

Could ye not watch with me one hour? —Matthew 26:40.

It is one of the surprises of Jesus; he marvels at man's inhumanity to man. I take the idea to be what would be represented in our day by one nurse asking the co-operation of another. I do not think Christ regards himself as the patient. The patient is humanity. Christ is watching by the bed of humanity; he is the head nurse in the great Hospital of Time. He asks the disciples to share in his watching. It is rather sympathy with his cause he desires than pity for himself. It is not because he is personally weary that he asks their co-operation; it is because the patient is sick. He wants them to have a share in the duty, because the duty is in his sight a privilege. It is to him a miracle that man does not feel the privilege. There is no violation of law so miraculous to him as the violation of human sympathy. The miracle in our world is a man walking on the sea. The miracle in his world is a man not walking on the sea, not in sympathy with the sorrows of his kind. What he asks is in the meantime simple sympathy, nothing but watching. There are times in the sickroom when we can do nothing but watch the patient. So was it with the Son of man in the hour of his flesh. His heart was broken by the torrent he could not stem. He could only pace the wards, and feel the pulse of the sufferer, and ask, with breathless interest, "Watchman, what of the night?"

There was none to answer thy question, O Lord. There was no fellow watcher to give the response. The guardians of the sick had fallen asleep; thou wert treading the hospital alone. Am I not responsible for thy loneliness? I was put to watch beside thee, and I fell asleep. If the spirit had been more willing, the flesh would have been less weak. I had not love enough to keep awake, not interest enough to conquer drowsiness. Revive my love, revive my interest, O Christ! Give me the sense of relationship to the patient, thy sense of relationship. Let me feel that he is a member of my body as he is of thine! It is the sense of being a hireling that makes me sleep; I am paid for so many hours, and I want to get them through. Give me that thing which no hire can satisfy—love! Give me that which sleeps not when its object is in peril! Give me that which makes the night even as the day in time of trouble! Give me that which all the flowers of the garden cannot tempt me to forget! Give me that which could impel even thee to be empties of thy majesty and take a servant's form! So shall I sleep not in the crisis hour; so in the wards of trouble shall I watch with thee.

Dawn at Dusk

I will give him the morning star.— Revelation 2:28.

To whom is this promise given? Is it to youth? Nobody would wonder at that; youth is the time of promise. But this is a promise to the old. It is made to those who have finished their labour, as we see from verse 26, "he that overcometh and keepeth my works unto the end." It is the man at the end of the day who is promised the morning star. And that is a very strange thing. We often speak of a promising boy or a promising young man. But how incongruous would it sound to hear one speak of a promising old man! It would seem like viewing the sunset and saying, "What a beautiful dawn!" Yet it is this and nothing less than this that is imaged here. The veteran who has reached the goal is promised a dawn. We could have understood how he should have been promised a golden sunset. We could have understood how there should have been accorded to him the joy of looking back upon his work and seeing that it was all very good; but to get the morning star at evening

(Turn to page 40)

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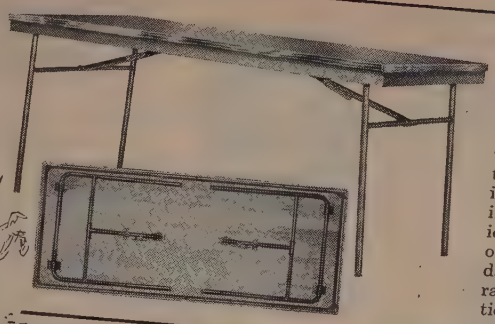

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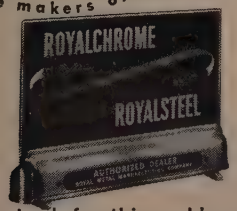

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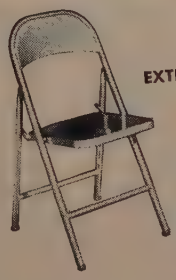

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Communion by Candlelight

(From page 35)

The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.

Frederick Knowles

Choir: "My God, My God, why hast thou forsaken me" from Seven Last Words."

"After this Jesus saith: I thirst."

Crucifixion

"Lord, must I bear the whole of it, or none?"
"Even as I was crucified, my son."
"Will it suffice if I the thorn crown wear?"
"To take the scourge, my shoulders were made bear."
"My hands, O Lord, must I be pierced in both?"
"Twain gave I to the hammer, nothing loth."

"But surely, Lord, my feet need not be nailed?"
"Had mine not been, then love had not prevailed."
"What need I more, O Lord, to fill my part?"
"Only the spear point in a broken heart."

Frederick Scott

Solo: "I Thirst" from "The Seven Last Words."

"And when Jesus had received the vinegar he said: It is finished."

The Ninth Hour

After the shameful trial in the hall,
The mocking and the scourging, and the pain
Of Peter's words; to Herod, and again
To Pilate's judgment-seat, the royal pall,
To cross itself, the vinegar and gall;
The thieves close by, discipleship proved vain,
The scoffing crowd, his mother's tears like rain,
There came one moment . . . bitterest of all.
Yet in that cry, when flesh and spirit failed,
Last effort of the awful way he trod,
Which shook the earth, nor left the temple veiled,
In that exceeding great and bitter cry
Was conquest. The centurion standing by
Said, Truly this man was the Son of God.

Caroline Hazard

Solo and Chorus: "It is Finished."

"And when Jesus had cried with a loud voice he said: Father into thy hands I commend my spirit."

There Is a Man on the Cross

Whenever there is silence about me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion,
And I said: "I will take you down,"
And I tried to take the nails out of his feet.
But he said: "Let them be
For I cannot be taken down
Until every man, every woman, every child
Come together to take me down."
And I said: "But I cannot hear you cry.
What can I do?"
And he said: "Go about the world—
Tell everyone you meet—
There is a man on the cross."

Elizabeth Chaney

Choir: "Father, into Thy hands I Commend My Spirit."

The Twenty-Third Psalm (In unison)
An Invitation to the Lord's Supper
The Communion Prayer

The Sacrament

The Tenebrae: (Into the shadows) As the pastor reads from Mark 14:26-50 the candles are extinguished throughout the church. This part of the service needs perfect timing because as the scripture ends "and they all forsook him and fled," the last candle should be extinguished . . . leaving only the "Christ candle" on the communion table lighted. This part of the service dramatizes the flight of the disciples while the remaining ONE represents the Christ and signifies His final victory over all his enemies, even death.

"Blest Be the Tie That Binds" (one verse).

Benediction (after which all leave without conversation, in silence).

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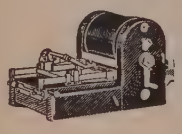

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The Roots of Preaching

Suggestions for Creative Preaching

by Harold F. Carr

QUESTIONS ARE A SOURCE of good preaching. Let us agree with the idea that a church cannot supply all the answers but it can keep on raising the right questions. "Prayer is the soul's sincere desire, unuttered or expressed," is the first line of a good hymn. What are the questions, unuttered or expressed, by our people? Meditation on this along with a careful consideration of what questions we should be raising in addition to the people's queries will bring a wistful, loving tone to sermons.

It is said that Bob Feller has experimented as to what he should do the day before he is to pitch — work or rest? Many athletes experiment to see what will prepare them for a good game.

What gives us a creative mood, a strong will, the spiritual approach to a sermon? Let us list the sources of good preaching, the roots which sustain a tree with good fruits, and add the questions which start us on a helpful sermon.

REGARDING OUR READING

"I don't choose my books by their titles any more," declared one of the best students in the ministry. "I choose them by their authors. The author has to have some authority in his own life and learning. I can't waste my reading time on interesting topics. We might just as well be reading the best." As his minister friends listened I noticed that some of the men who have impressed me by their erudition nodded in approval.

This is the time we are thinking of February and great men. In what did the great men whom we honor have authority? Did their lives back their writings? Is there any authentic way we can know whether they were swept to some pinnacle of fame by the chance winds of circumstance? If they won their way by work and intelligence and vision, then what was that work and idea and dream?

This should send us to the libraries more than to the new book counters. Not that we shouldn't know what the new books are. Wouldn't it mean something to see which men have caused others to write about them? Walk down the library shelves and ponder over the index which the librarian will furnish.

IN A MANNER OF SPEAKING

Wasn't it Dr. Charles R. Brown who said that every car should have a chassis but who wants to ride around on a chassis? Every technique in a sermon should be used artistically so that it does not attract attention. You know how well you like to listen to any singer who makes you think more of technique than tune and has more gyrations than joy.

In an official board meeting a layman asked whether a certain plan was on paper or in operation. In several recent books there has been criticism of too much talk-talk. We have long since decided that there are too many books about books. A sermon should avoid the same pitfall. It should not lead the minds of the people to the minister, his techniques or other sermons.

The sermon should draw attention and concentration on the main idea. That idea should have something to do with the people's needs and hopes. It should qualify as an idea worth keeping, not something temporary. Furthermore the idea should be presented in such a way that the honor will be toward God, not primarily the speaker, nor the listeners. It pays to go through sermon notes of preparation with this in mind. Does it have life stuff in it?

WALKING WITH THE GREAT

*The Frail Warrior** by Jean Marie Carre was translated from the French by Eleanor Hard. Published in this country in 1930 this life of Robert Louis Stevenson was another sign of the perpetual interest in his gallant life and creative works.

In the foreword we read, "The material has been rigorously studied; the facts are carefully assembled and the chronology is faithful. While I have tried to reconstruct my hero in his environment, I have also tried to paint in the background — washing in the grays in his life, bringing out the more highly colored scenes and events, and bathing the climaxes with a full flood of light. Not everything in any man's

*Coward-McCann, Inc.

life is of equal interest. While no author has the right to invent his facts, he has the right to omit them or give them full value." Enough for a preacher to use for an hour's meditation.

Whether we read this book or another on Stevenson it is good to read something he wrote at his best in order to remember that we are reading about a writer and a man at the same time.

PREACHING IN LENT

The Revised Standard Version of the New Testament has caused many of us to study the Gospels as we have never studied them before.

One way of re-reading the whole New Testament would be to watch for all the names and descriptive phrases given to Our Lord and Master. A series of sermons could then be given on the names and their background and meaning.

The variety and large number will impress anyone who tries this. Ephesians 3:11 speaks of the eternal purpose in Him. The Faithful Witness, The Ruler of Kings, Amen, Son of Man, and The Head of the Body are some of the titles. They are better when we list them and classify them for ourselves and see where the names recur and if certain followers have their own personal way of speaking of Jesus. The name above every name!

A BASIC IDEA

"Change and decay is all around I see," is the doleful claim in one of the hymns. We had better see something else in change or we will not live long. Nor will we really live.

Noting the changes and lamenting them may do some good. Studying the causes and possible results of changes and interpreting them is better.

Population shifts are giving the church a hard time. Some churches find themselves with a diminishing constituency. Then large patches of population have no church.

Authority is having a tough time. On the other side of the picture there is in many areas of life a tendency toward centralization and bigness. How do these fit together?

What are the changes taking place? What causes them? What can we do about them? Is there a way of standing them, yes even giving God a new chance through them?

We are usually comfortable about going on in the same way and uncomfortable at the thought of change. Comfort now may not mean comfort later. Comfort isn't the test of what we should think and do anyway.

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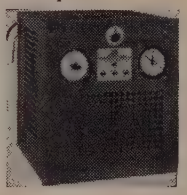

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The last chapter is titled, "Remember Jesus Christ." I dare say that the incidents described by the good dean will cause us to dedicate ourselves to "the passion for veracity" which he mentions.

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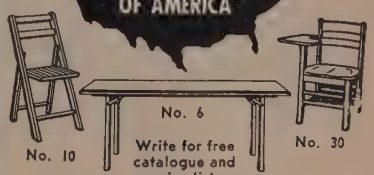

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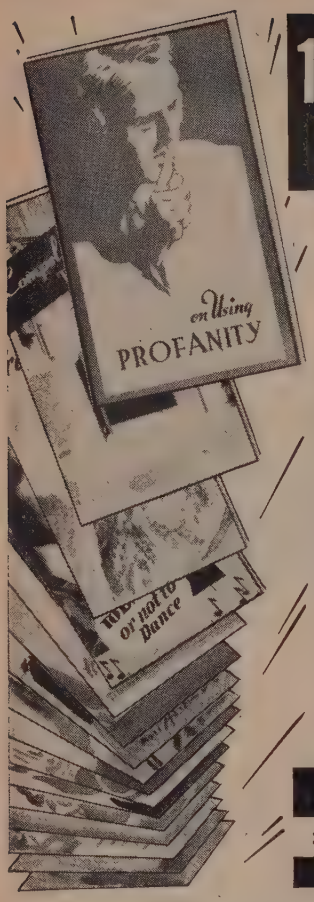

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Rest for Your Souls

(From page 36)

time, to hear the lark in the place where the nightingale should be, to listen in December to the voices of the spring—it is the boon of perfect glory.

And yet, my soul, why should it not be thine—thine at the last! I know it has always been thine at the first; thine outgoing has been ever on the wings of the morning. But why shouldst thou not come back on the wings of the morning, too! When thou returnest from thy labour in the evening, why should there be for thee no morning star! Is it not through the hours of night that the earth itself rolls into its morning! Is there any hope like retrospective hope—that hope that is born of memory! There is none, O my soul! Wouldst thou look confidently forward; then must thou look steadily back. Is it not written, "He that spared not his own Son shall freely give us all things." Thy hope for tomorrow is yesterday. Nothing in the future can be done for thee greater than what has been done. Wouldst thou fan thine expectations of a coming day; I know not where thou canst kindle them so well as at the fire of the day which is gone. The wings on which thou soarest are not made of fancies, but of experiences. It is on the steps of vanquished Calvary that thou mountest the heights of Olivet. It was after the flood that the rainbow was seen. I never really hope in God till I have passed through the waters. It is across the snow that the bells of happiest prospect ring. It is through the rent shadow that I see nearest the promised land; he that overcometh shall receive the morning star.

The Soul's Rest

Ye shall find rest unto your souls.—Matthew 11:29.

The rest of a soul is a very peculiar thing; it is what we should call movement. The rest of a body is sleep, because its work becomes a weariness. The rest of a rolling ball is stillness, because it loses its energy as it goes. But the rest of a soul is motion, because repose is foreign to it. One of our poets has said, "The soul is dead that slumbers"; and it is true. The weariest moment of a soul is its torpor. When it has nothing to think of, nothing to dream of, nothing to speak of—when all its wells are dry, and all its flowers are withered, and all its ambitions are silent—when it feels that life is beneath striving for—when it says, "The game is not worth the candle"—that is an awful time! It is the spectacle of a restless soul, because it is the sight of a soul reposing. It is the broken wing of a bird, the lame feet of a stag, the snapped string of a violin, the lost voice of a singer. The soul imprisoned within itself finds the yoke not easy.

My soul, how shalt thou find rest? On the wings of love. It is not less but more movement that thou cravest. Not a couch more downy, but a pinion more drastic, is wanted to give thee rest. If thou wouldst not be weary, thou must mount up with wings as eagles. Only when thou art flying art thou unfettered. Put on thy new wings, O my soul; put on thy wings of love, and soar! Soar to the joy of thy heart—the man Christ Jesus! Soar to the light of thy waking, the object of thy dreams! Soar, though thou come not up with him today, nor tomorrow, nor, perhaps, for many morrows! Soar, though the wind be high, though the mist be thick upon the hills! If thou shalt only rise far enough, the mist will vanish, and the winds will cease, and in all thine onward way there shall be no more resistance to thy flight. Thou shalt reach thy perfect rest when thou hast attained thine unimpeded flying.

E. STANLEY JONES ACCUSED OF COMMUNISM

Wilmington, Delaware (RNS)—Record crowds jammed Grace Methodist Church here to hear Dr. E. Stanley Jones, noted missionary and evangelist, after students of a fundamentalist seminary made an unsuccessful attempt to bar him from speaking at local high schools.

More than 2,500 persons attended a service at which Dr. Jones preached. With the main auditorium and balcony filled to capacity, it was necessary to carry Dr. Jones' message by public address system into three other large and equally crowded rooms in the church building.

When the student body of Faith Theological Seminary here accused Dr. Jones of Communist sympathies and asked the Board of Education to cancel scheduled school talks, Protestant churches and clergymen in the city immediately rallied to his support.

Leslie E. Wedner, pastor of Brandywine Methodist Church, who was in charge of publicity for the Preaching Mission, said "we can afford to laugh off this whole matter now, for it is obvious that public reaction is working out to our advantage."

Beauty Amid Smoke

A Cleveland Church Capitalizes Its Aesthetic Assets

*by J. C. Whitehouse**

AN authority on Palestine once described ancient Jerusalem as "a diamond in a coal pile," but that description could be used even more effectively to describe the Broadway Methodist Church in Cleveland, Ohio.

Possessing intrinsically beautiful physical features, such as the full-sized copy of Leonardo da Vinci's Last Supper (the cover picture on *Church Management*), Broadway has, also, a spirit that makes a ready response to the challenge of a dirty neighborhood.

Broadway's present building, a post-World War I structure, was constructed when the neighboring Cuyahoga Valley was barely threatening to be the behemoth that it is today. In fact the congregation once held picnics in a grove in that valley. Now vast industrial installations, including the steel mills of Republic, Jones and Laughlin, and American Steel and Wire, threaten the very neighborhood which once provided tidy homes for the largely Bohemian population of this near-to-town section in Cleveland.

But, as the neighborhood changed, Broadway, through the efforts of its people, has continued to provide an oasis of beauty in the desert around it. With smoke and dirt one of its major problems, Broadway's letterhead carries the wish that the church may be a place "Where beauty meets the eye, truth meets the mind, and Christ meets the heart."

Physically Fortunate

Broadway Church is, of course, extremely fortunate in the physical plant which it possesses. The most outstanding physical feature is, of course, "The Last Supper."

The story of the coming of this painting to Cleveland reads somewhat like a fairy-tale. When the sanctuary was completed there was general agreement that it was among the most beautiful and dignified in the city. The only possible objection was that there was a large "blank space" above the organ in the choir loft—a spot at which the congregation would inevitably gaze. Particularly concerned about this "blank space" were Mr. and Mrs. O. M. Stafford, vitally interested members at Broadway.

A few years after the church was built the Staffords were touring Europe and at the Louvre they chanced to come upon a full-sized copy of the famous "Last Supper." Mrs. Stafford asked her husband if the picture was not about the size needed for that "blank space" at Broadway. Without delay they cabled home for dimensions. To their surprise and delight the space would accommodate all but three inches of the full-sized copy. An inch and one-half would have to be taken off the frame.

Then, through the gracious offices of the King of Italy, they were able to secure the services of Vittorio Guandalini, a well-known Italian artist, to make a copy similar to the one they had seen in Paris. A special scaffolding was erected before the original and Guandalini went to work. Death overtook the first artist thus commissioned, but Armando Vandelli was secured to carry out the commission. By 1925 the picture was mounted on the "blank space" at Broadway.

Since that time thousands of people have visited Broadway for a look at "The Last Supper." It is thought to be the only full-sized copy on canvas in the United States. Visitors are cordially welcomed by the staff, and special groups may arrange for a lecture on the painting.

When Henry Bailey Turner was director of the Cleveland Art Museum, he frequently lectured to groups of art students. It is said that he would come to the sanctuary alone and sit for hours examining this masterpiece.

From the spiritual point of view, the best examination of the picture can be made during the service of Holy Communion when it seems to speak most articulately to the worshippers at Broadway.

Other Physical Features

Broadway has a fine heritage, too, in its stained glass windows. Nine windows in all provide subdued lighting for this modified Gothic sanctuary. One of the most dramatic experiences of the year is to witness the rising sun coming through the "Resurrection Morn" window in the east wall of the church during the Easter morning service.

There are many other features of

*Minister, Broadway Methodist Church, Cleveland, Ohio.

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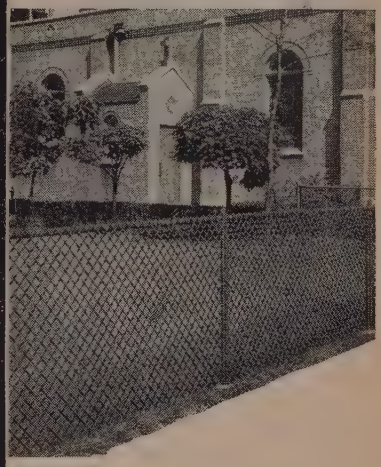

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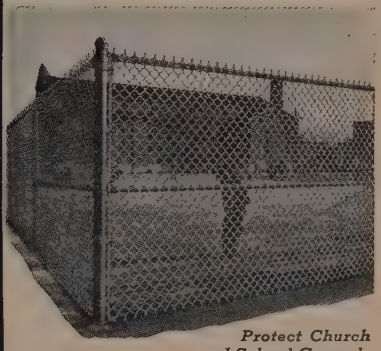

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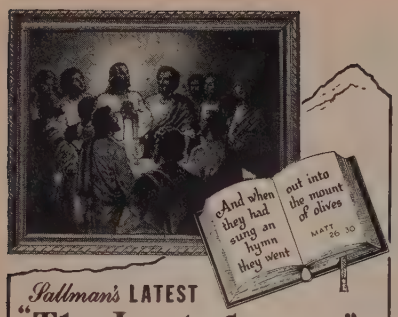

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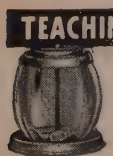

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Other National 4-H Field Crops winners, shown with John L. McCaffrey, president, International Harvester Company, Chicago, are left to right, James W. Bequette, 17, Edgar, Montana; Robert C. Young, 17, Riverhead, New York; and Eldon Burgess, 18, Brush Creek, Tennessee.

beauty—the fine organ, the graceful tower, the well-kept lawn, but these are not peculiar to Broadway.

Spirit of Challenge

But the physical features do not tell the whole story at Broadway. As this courageous congregation endeavors to maintain the beauty of Broadway against the inroads of dirt and smoke, one is reminded of Toynbee's concept of challenge and response in his *Study of History*. Only a few blocks away from the church, the houses of the neighborhood indicate that their inhabitants have found the challenge too great and have given slight response. But the response which the Broadway congregation makes to the challenge of the dirt becomes a witness to the power of Christian living. More than that, the witness to beauty helps the people who live in the neighborhood to keep on believing in beauty. Actually, in a situation like that of Broadway's, being a member of the House Committee becomes a real spiritual exercise.

Through the years this church has learned new ways to beauty. For instance, the congregation has learned that while walls in a church cannot be painted yearly—and they almost need it that often—it is possible to create "beauty spots" of a temporary nature.

One of these "beauty spots" is the narthex, the first section of the interior to be viewed by the newcomer. At one time a rickety old table, strewn with stubs of pencils and old church literature, graced (?) this entrance. Now a "beauty spot" is located there. Every week plans are carried through to have a new and colorful greeting for those who come to church. The display may be of the utmost simplicity—one rose in a vase on a skillfully swirled piece of cloth. It may be more complicated. On the Sunday preceding Thanksgiving, for instance, it consisted of an overturned basket of fruits and vegetables with a small sign over it reading, "Thank You, God."

Future plans for the narthex "beauty spot" include original paintings by local artists and displays of an educational nature, depicting the work of the church at large.

This project for beauty cost little, but the interest aroused has been considerable.

Adventures in beauty also include projected visual material. It was found, through experiment, that Sallman's "Head of Christ" could be projected on the sanctuary wall in such a way that it appeared to be painted on the wall. A small translucent screen also provides advantages for use in narthex displays and worship center arrangements.

(Turn to page 44)

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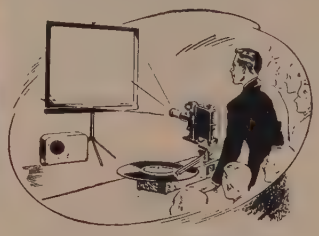

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The Holes

By Ernest K. Emurian

A father, ere he went away,
Gave to his son a piece of wood,
A hammer and a bag of nails
And exhortation to 'be good':
With this instruction, "Every time
You do a deed you know is bad,
Then drive a nail into the wood."
The boy replied, "I'll do it, Dad."
"But one more thing," the father said,
"For every deed you do that's good
And every kindness that you show,
Then pull a nail out of the wood."

The next few days the lad forgot
And 'raised the devil' all day long;
He did some things he knew were good,
But many things he knew were wrong.
And when the wood was filled with nails
The little boy was filled with fright,
And spent the next few busy days
In doing things he knew were right.
He showed the piece of wood, and said,
"If I do right, Dad never scolds."
The father smiled, "You are forgiven;
But, oh, my son, the holes! the holes!"

. . . . .

When Jesus cried, "Forgive them" as
They nailed Him to the cruel tree,
The soldiers laughed and ridiculed
And added to His agony;
While yet another thrust a spear
Into His wounded, suffering side,
And watched the blood and water flow,
While Christ, the Prince of Glory, died.
They little knew, they little dreamed
That three days hence the world would see
An open tomb, a risen Lord,
Death swallowed up in victory!

On Pentecost when Peter preached,
The people cried, "What shall we do?"
And Peter said, "Repent, repent,
And be baptized, each one of you."
The crucifying soldiers begged
Forgiveness, and were saved that day,
While multitudes were brought into
The Church, and vowed to walk The Way.
With outstretched arms the Lord received
And welcomed those three thousand souls —
The soldiers saw those nail-pierced hands,
And cried, "Oh, God, the holes! the holes!"

Beauty Amid Smoke

(From page 42)

Naturally, the folks at Broadway are grateful for the heritage of beauty which they have. But more than that, the people at Broadway are finding that beauty is not entirely dependent on intrinsically beautiful things, but it also depends upon a new arrangement of old things. Because it does, they find that beauty bears a definite relationship to truth and goodness in which fields, also, freshness depends upon a new arrangement of old things. In this new understanding, Broadway is finding that beauty has a function with respect to truth and goodness.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTERS

A. Flame on the Altar

The smoking flax shall he not quench. Matthew 12:20.

AMONG modern novelists who enjoy a select and very loyal audience a large place must be given to Margaret Pedler. Not alone for her manifest artistry, but for her unmistakable spiritual insight, do thoughtful and discriminating readers delight in her stories. For example, in one of her most recent creations entitled *Flame in the Wind* the central character is a young woman named Cara. Two mutual friends, a lady and a physician, are talking about her and this is what they say:

"'Poor Cara,' she said impulsively. 'She's had a rather difficult kind of life—been up against all sorts of things. Tossed about. I think she has more courage than most of us. Do you know, she once actually went out singing in the streets to earn money? Not just for herself, but for a sick friend she was nursing. And she shows just the same courage in other things.* * *

"'I don't think she's very happy in some ways. She always gives me the impression of struggling towards some sort of goal she has fixed for herself and which just eludes her.' She paused for a moment, as though she felt she had not fully expressed what she wanted to convey, then continued slowly and thoughtfully: 'There's a song she sometimes sings which seems to me to typify her.' 'Which one?' he asked. Greggie put down her cup of tea, and jumping up, crossed the room to the piano. Its polished top was littered with song and music sheets. After a brief hunt amongst them she returned with a somewhat tattered copy of the song in question and handed it to the doctor. 'That's the one,' she said, 'It's called "Flame in the Wind."' She remained standing beside him, watching his rugged face intently while he perused the three verses of which it was composed:

'Flame in the wind, shaken and riven,
Waywardly flickering, tempest driven
Flame in the wind.

Quenched to the spark by the wind and the rain,
Beaten to earth, yet mounting again,
Flame in the wind.

Flame on the altar, candle-high,
Where the souls of men draw humbly nigh.
Wing'd flame ascending to heaven.'

"'Somehow that represents Cara to my mind,' she said, when Forster had finished reading the words of the song. 'To me she always seems like a flame. Full of vitality—never really beaten, even though sometimes I can feel that she's depressed—terribly down about something. Not that she ever says anything about it. But I love her too much not to know.

"'I hope the end of the story will be—like the last verse,' she said at length very quietly. Greggie glanced at him doubtfully. 'Don't you see?' He smiled. 'That last verse holds happiness—happiness and peace. When anyone builds an altar and sets a light upon it, the flame is always shielded from storm. Tended * * * and cared for'."

Surely the picture of a flame in the wind and the rain is a picture, not of Cara only, but of all of us. The most precious values in life—love, beauty, spirituality — are not hoarded and guarded as men hoard gold and guard a strong box. They are, on the contrary, lighted and lifted and tended like a candle on an altar. And it is in this manner that our heavenly Father cares for us. His love for us is gentle, tender, solicitous and constant.

I. Let us think of our life as a flame. A flame lives only so long as "shielded, tended, and cared for." And it is the nature of a flame to reach up, to aspire, and to seek the heights. But granting that it is fed, the enemies of the flame, symbolized by wind and rain, are many. The wind blows upon it and the flame must struggle for its very existence. The rain beats upon it and it is in constant danger of being snuffed out. Life at its best is idealistic. When it is not idealistic it cannot be at its best. It must reach up and aspire to the heights. But just because this is its nature—something far above the sub-human and quite above the merely human—it has many constant and sometimes fatal enemies.

A. Here, for example, is adversity. How cruelly this cold wind sometimes blows upon the soul. Fortunes are lost; hopes are broken; dreams are shat-

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tered. Trusted friends prove disloyal. Accident or illness enter the scene and bitter pain takes hold of mind and body.

B. Or here is irritation. What a trying wind it is! Men who have successfully weathered the winds and rains of geat adversity may be defeated by irritations. A blow on the head may daze a man for a matter of moments or minutes, but a sharp pebble in his shoe will, if it's not removed, make of him a painful cripple the whole live long day.

C. Or again we may think of frustration. We may think of disenchantment. (Of the more than eleven hundred interviews which I had with people who came to my study last year, fully two-thirds came because, in some way, they felt that life had let them down. Beyond adversity and irritation was a sense of frustration and disenchantment. Indeed, in many cases they felt that they had been betrayed, not by weakness or base instincts, but by their very highest ideals). Adversity, irritation, frustration—these are common, nay, inescapable, experiences of life's unfriendly winds and rains. And there are but two ways of dealing with them.

A. The first method—a way increasingly popular yet finally futile during the last generation—is the method of humanism. By this I do not mean what Lynn Harold Hough has so revealingly described as "Evangelical Humanism." With that I am in complete accord. What I do mean is the vain belief that man can, unaided, achieve his own salvation—salvation from the winds and rains of adversity, irritation and frustration. Two world wars have been but global symptoms of this vanity and credulity. Modern man, despite his growing scientific knowledge, is anything but significantly and spiritually successful. In a deep and tragic sense he is sick if not dying from the poisons of his own uninspired breath.

B. The second method is that of religion—the truth and wisdom which became incarnate in Jesus Christ. It is the religion, not of human discernment, but of divine revelation. Our God is omnipotent goodness. He is holy love. He is Christlike. He is a God who can, who cares, who will—a God of tender, solicitous and constant love—and who, if we will have it so, feeds and guards our souls like flames in the wind. He remembers that we are frail and fragile beings. He knows our weaknesses. He is aware of our spiritual enemies and is wont, at a cost symbolized by Calvary, to save us from them. Nay more; his whole intention, his holy purpose, is inextricably bound up with the flame he has placed upon the altar of human souls. And no matter how weak we may become—how feebly and dimly our lights may burn—yet "the smoking flax shall he not quench." Instead he will guard it, feed it, tend it, until it is strong and bright enough to outlive all winds and rains.

The truth is that, socially as well as personally, our supreme need is for religion—valid, vital, victorious faith in and experience of the living God who once looked out upon our world through the eyes of Jesus of Nazareth. Only he who created our souls is able to feed, defend and sustain them. Humanism is not sufficient for the needs of humanity. What is merely human is not great enough for the aspiring flame which God has set upon the altar of the heart.

Flame on the altar, candle-high,
Where the souls of men draw humbly nigh.
Wing'd flame ascending to heaven.

B. Growing a Soul

At my childhood home in east Tennessee there was a rose vine which had been trained around the front porch under the eaves. It hung down a foot or two from its last support. One day I was standing on a bench at the side of the porch talking to Stanley Pumphrey, an English friend who was visiting us. In my embarrassment at the presence of the distinguished stranger I kept striking the end of the rose vine with a lead pencil. Finally, a tiny bud dropped from the end of the vine. Stanley gasped and said, "Too bad! Now it won't grow any more." I could not believe that so tiny a bud could make so much difference. One night about a week later I overheard my father say to mother, "I wonder what has happened to our rose. It doesn't seem to grow any more." The vine continued green and bloomed as usual, but it grew no longer.

Human personalities have growing points like the rose vine. They continue to grow only as long as the growing point of the soul is alive and undamaged. It is all important to preserve the sensitiveness of mind and spirit which makes growth possible. If one loses curiosity, sympathy, initiative, conscience, or the sense of spiritual realities, he may continue to live and even do valuable work in the world, but he ceases to grow.

There are many things which damage or destroy the growing point of the soul:

A. The process of socialization may do it. It is valuable for us all to learn to submit to social discipline in order to live comfortably and cooperate effectively with our fellow-men; but

there is danger that this process may destroy the growing point. One may lose his individuality in the process of regimentation. * * * The fear of being thought queer may crush his initiative or the paralysis of conventionality put an end to the possibility of growth.

B. Institutionalism may do it. One terrible thing about military discipline is that it crushes out individuality. Our civilization has made great gains through co-operation, standardization, and the development of effective industrial and political institutions but they tend to destroy originality. It requires eternal vigilance to keep open the door for progress and to preserve the right of nonconformity.

C. Pride of opinion may do it. When once we have achieved a satisfactory philosophy of life, system of belief, or set of opinions about our fellow-men, we are apt to be content with them. When confronted with divergent beliefs, strange customs, or assertions of new truth, we are tempted to dismiss them with a flat "I don't believe it" instead of greeting them with an eager "I wonder."

On the other hand, the world is deeply in debt to those great souls who have met new possibilities of life with open mind. Moses at the burning bush turned aside to examine this new thing. He dared believe there could be truth which his ancestors had not known and so became the creator of a new nation and a new religion. Paul could obey a new heavenly vision, although it contradicted his training and cherished religious beliefs. Even at the end of a great career he could still forget the things that were behind and press on. The world is heavily in his debt, because he was not a Pharisee with an ossified soul but an alive and eager spirit.—Elbert Russell in *Chapel Talks;* Abingdon-Cokesbury Press.

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How strange the sculptures that adorn these towers!
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Birds build their nests; while canopied with leaves
Parvis and portal bloom like trellised bowers,
And the vast minster seems a cross of flowers!
The fiends and the dragons on the gargoyled eaves
Watch the dead Christ between the living thieves,
And, underneath, the traitor Judas lowers!
Ah! from what agonies of heart and brain,
What exultations trampling on despair,
What tenderness, what tears, what hate of wrong,

(Turn to next page)

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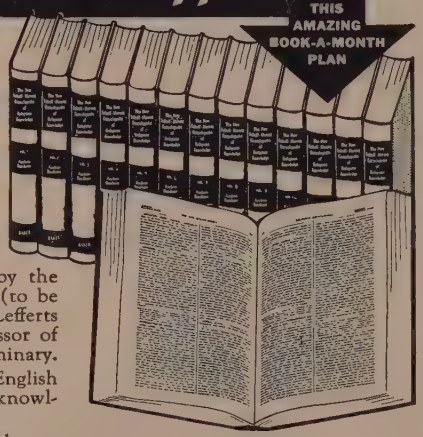

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Poetic Windows

(From page 47)

What passionate outcry of a soul in pain,
Uprose this poem of the earth and air,
This medieval miracle of song!
—Henry W. Longfellow

In Hoc Signo

The kingdoms of the earth go by
In purple and in gold;
They rise, they triumph, and they die,
And all their tale is told.

One kingdom only is divine,
One banner triumphs still;
Its king a servant, and its sign
A gibbet on a hill.
—Godfrey Bradby

Knowledge Without Wisdom

The eagle soars in the summit of heaven,
The hunter with his dogs pursues his circuit.
O perpetual revolution of configured stars,
O perpetual recurrence of determined seasons,
O world of spring and autumn, birth and dying!
The endless cycle of idea and action,
Endless invention, endless experiment,
Brings knowledge of motion, but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to God.
Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of heaven in twenty centuries
Bring us farther from God and nearer to the dust.
—T. S. Eliot in *The Rock*

Love and Friendship

Love is like the wild rose-brier,
Friendship like the holly-tree—
The holly is dark when the rose-brier blooms
But which will bloom most constantly?

The wild rose-brier is sweet in spring,
Its summer blossoms scent the air;
Yet wait till winter comes again
And who will call the wild-brier fair?

Then scorn the silly rose-wreath now
And deck thee with holly's sheen,
That when December blights thy brow
He still may leave thy garland green.
—Emily Bronte

Poetry

Something more than the lilt of the strain,
Something more than the touch of the lute;
For the voice of the minstrel is vain,
If the heart of the minstrel is mute.
—Lucius H. Foote

SELECTED PROSE

The Sermon

A sermon is a work of art, as much so as a sonnet or an epic; only different. It must have an object as well

as a subject, else it misses aim—a truth to teach, a problem of life to solve, an appeal to accept and serve Christ. It must convince the mind, warm the heart, and move the will. If it fails in either respect it is imperfect.

In a sermon the mind is convinced by insight more than by argument, by discernment more than by debate. Occasionally a sermon may be a solo-forum, discussing a truth pro and con—but not too often. A preacher is a persuader, and to persuade others he must himself be utterly persuaded of the gospel in his own heart, if he is to win others to it.

Emerson heard a sermon and it left him unmoved. He could not tell whether the preacher had ever been tempted, had ever sinned, had ever looked into an open grave. It may have been theologically correct, but it was spiritually, humanly, nil. A sermon is not an essay stewed in cream; it is something warm and winsome from the heart of the preacher breathed into the soul of his hearer.

Lord, teach us how to pray, how to preach, how to know the truth as truth is in Jesus, how to tell it so simply that a child will understand, and a wandering, wounded human soul cannot forget it.—Joseph Fort Newton in *The Pulpit.*

The Sermon on the Mount

Esme Wynne-Tyson's new book, *Unity of Being,* a volume containing many fine and rather unusual insights, gives the following recasting of the Sermon on the Mount:

Blessed are they who are aware of their lack of understanding and of their need for spiritual wisdom, for they shall be receptive to truth.

Blessed are they who have ceased to find joy in those things the world-visible has to offer, for they will be ready to seek beyond appearances for truth and satisfaction; and seeking, will find and be comforted.

Blessed are they who recognize the illusion of a separate, finite self, for they, attaining unity with the one self, will inherit all good.

* * *

Blessed are they who see their fellow-men as children of the one Father, even as they see themselves, and deal with them accordingly—forgiving as they would be forgiven—giving up the false sense of man for the idea of him as made in the image and likeness of God.

Blessed are the clear-sighted—those whose vision of reality is not blurred by the illusion of materiality, for they shall see what is.

Blessed are they who have peace within themselves: those who have achieved spiritual integration by putting off the "old man" and putting on "the new" in the likeness of good; for they are thereby revealed as the children of God.

Blessed are they whom the world misjudges and misunderstands because their vision is stayed on the "perfect round" instead of contemplating the "broken arcs" of material limitation, and who, therefore, deny the verdicts of ignorance, or three-dimensional reasoning, for they have already put on the mind of Christ, and realized, in a measure, the four-dimensional kingdom.

Blessed are ye, indeed, when so misunderstood, for ye thereby join the great company of seers and prophets whose purer vision has always been denied validity and flouted by those who could not attain to it.

Salt is a preservative; and the knowledge of truth which you have from me is the preserver of men. Your only power comes of this knowledge. Therefore guard it, for, without it, you are as salt which has lost its properties—good for nothing.—Dakers, Ltd., London; 8/6.

The Use of Lent

Traditionally the season of Lent concentrates the thought of the Christian chiefly upon his own spiritual condition. It is regarded as a time for self-examination and spiritual renewal. In such concentration, however, there is the danger that self-examination may degenerate into extreme self-preoccupation and in morbid introspection, and that the emphasis upon personal spiritual renewal may develop into a too individualistic conception of Christian experience. Hence the value of using Lent also as an opportunity for thinking afresh about the foundations of the Christian faith—for serving God more adequately with the mind. There is always present, even for the Christian, not only the peril of the unexamined life, but also of the unthinkable acceptance of beliefs of whose validity he has not even attempted to assure himself.

Clearly much truth must be accepted on the authority of others. Particularly is this so in the realm of science, though in a measure it is also true of religion. But this does not absolve the Christian from the responsibility of thought, and of striving to attain for himself a conviction which arises out of his own experience and study. To ask such questions as "What new aspect of the truth about God did our Lord reveal in his life and teaching?" and "How may his teaching be applied to the problems of modern life?" and

(Turn to page 51)

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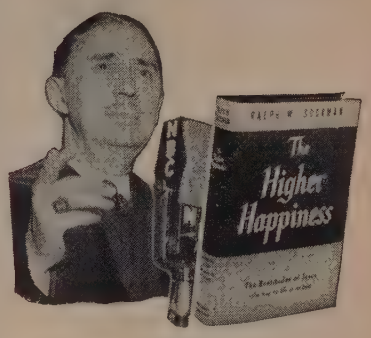

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When Mothers Meet

A Good Friday Tragedy

by Bert Crocker

For the third time we have published this little drama which first appeared in "Church Management" in the issue of May, 1931.

SCENE—Roadside not far from Jerusalem.

TIME—Soon after the Crucifixion.

CHARACTERS—Two peasant women.

(Salome is seated on bench, her head resting upon her arm on the back of the bench. Enter Mary.)

MARY: Are you ill?

SALOME: Yes, at heart—I am burdened with sorrow.

MARY: Can I help you?

SALOME: Only by listening to my story. It is a sad one—so sad indeed that I have not felt I could tell it to anyone. You are a mother? And you have had a son? Then, perhaps, you would understand the travail of my soul. (Slight pause for silent eloquence.) I lost my boy a few days ago—he hanged himself.

MARY: May Jehovah comfort you and give you strength as he has me, I, too, have recently lost my boy in death, but he has begun life again in a bigger, a newer way—don't you think your boy may have done likewise?

SALOME: Would to God I could think so—but I am afraid his name will forever be one of reproach and shame.

MARY: Jehovah forbid! Jehovah forbid!

SALOME: Only a mother who has known great sorrow could talk as you do. You must tell me about your boy after. He must have been good and kind—just as you are.

MARY: He was good—and kind. He was always happy when he had the opportunity to help others — particularly the weak and the unfortunate. But tell me more about your boy.

SALOME: My boy! He was such a lovely baby—I called him Judas because all my hopes were centered upon him.

MARY: Your boy's name was Judas?

SALOME: Yes. A beautiful name, is it not?

MARY: A very beautiful name! Tell me about him.

SALOME: He was a very promising boy—my Judas—there was nothing really bad in him. But he was very impulsive—and intense in his likes and admirations. One day he happened to hear Jesus the Carpenter teaching in the public square. He loved him immediately. I thought it was just another of his passing infatuations—he was always getting new friends and companions, was my Judas. But he insisted that this was different—this humble carpenter had gripped his very heart. He said he hoped a friendship like David's and Jonathan's might grow out of it. One night he came home and told me he was going on a trip with Jesus and a few of his followers. He was happier than I had ever seen him—just as an impulsive boy would be starting out on some great adventure. He was not always popular with the friends of Jesus—they couldn't understand him — but Jesus understood him. There are tears in your eyes—does my story make you sad, too?

MARY: Your story touches my heart and helps me to understand. May Jehovah's blessing rest upon you—and upon the soul of your boy Judas. Tell me more.

SALOME: He went away with Jesus and he was very happy. He was sure that Jesus was the Christ and he was enthusiastic for the coming of the Messianic Kingdom. He wondered why Jesus waited to manifest his power. Once the people wanted to proclaim him as their king, but he said something about his kingdom not being of this world. My Judas could never quite understand that. He felt that Jesus was throwing his chances away — he was afraid that he would lose favor with the people. There was only one way—Jesus would have to be forced into a position from which he could not escape without manifesting his heavenly powers. Why do you sigh—did you ever see Jesus?

MARY: Yes — I saw him as few have.

SALOME: They went to Jerusalem for the Passover. The people in the temple were angry against the Carpenter Teacher. Judas felt that the time had come—Jesus must reveal himself as the Anointed One. One night

while Jesus was in Gethsemane's Garden, Judas led his enemies to the place where they could lay hands on him. He was sure no real and permanent harm could come to Jesus—was he not God's Own Son? Could he not command the very angels of heaven to protect him? My Judas felt that the Great Kingdom was about to be ushered in — but they led Jesus away. Judas could not understand it. Why did not Jehovah destroy the soldiers of Caesar? He stood and watched—he saw the best friend he had ever had being led away "like a lamb to the slaughter." His head dropped in bitterest anguish. There was something in his hand—now he saw it for the first time—in his enthusiasm he had not noticed it before—it was a bag of money—thirty pieces of silver. He remembered—he had received it from the high priest—it was the price for Jesus —he had sold his Lord.

MARY: His Lord!

SALOME: He ran back to the temple in an endeavor to undo the evil thing he had done, but to no avail—they only mocked him. He gave them back their money—he did not want that—he never really meant to sell his Master—the paltry sum he received proves that. If you knew my Judas as I knew him, you'd realize that he couldn't do such a thing. When he came home and told me what had happened, he looked years older—his face was haggard—not at all like my boy. He said he couldn't live without Jesus —could never stand the bitterness of all that had taken place. He had heard them talk of killing Jesus—and it was all his fault. Just before he went out he kissed me—strangely—but lovingly—he said he would try to atone. His life was all he had to call his own and he—

MARY: I forgive him.

SALOME: You forgive him! Yes, and if only they knew, perhaps all the other women in the world would forgive him—but what about Jesus' mother? Do you think she could forgive him?

MARY: I AM THE MOTHER OF JESUS.

Productive Pastures

(From page 49)

to try to discover the answers to such questions both in the New Testament and in other writings, will be a rewarding task for Lent. The deeper search for truth and its relevance to human life is indeed a peculiarly difficult undertaking, especially in the modern world, in which the popular slogan tends either to confuse men's thinking or to lead them to abandon

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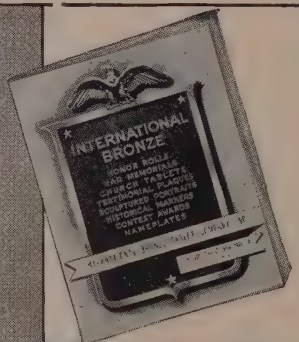

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the discipline of thought altogether. Yet this stress upon thought may easily lead to the view that faith cannot go beyond the point which reason itself has reached. But even in scientific research hypothesis usually precedes proof; and in religion faith leads to experience and so to intellectual conviction. Knowledge may be limited, but there are no limits to the possibilities of faith. Personal religion should combine both faith and reason; each balancing and supporting the other; each enriching the other and enlarging its content.

It is always man's personal life which determines the ultimate quality of what he can do for his fellow-men; yet he must never be content with the mere development of his own spiritual life as an end in itself. Unless that inner life is given expression through the duties which fall to him as a citizen, and in his many and varied relationships, he is coming short of the standard which was set by our Lord who said of himself: "I am among you as he that serveth." What "service" may mean for the individual can be defined by no general statement; it must be interpreted by each one according to his own gifts and opportunities. It is well, therefore, that a special season in the church's year should be set apart for the consideration of Christian truth and of its contemporary application to both personal and corporate life.

If during this Lent Christians can seek to renew and deepen their dedication to God—consecrating to him their gifts of mind as well as character, and to gain a clearer insight into their own share of responsibility for the church's task in the world, the victorious message of Easter will be not only a promise for the future but an achieved reality; not only a call to thanksgiving but a renewed challenge to faith and service.

BOOKISH BREVITIES

An invaluable source book for the preacher—a book to be studied carefully and followed constantly through the Christian year—has just come from the press, and I hasten to commend it to each and all of my readers. It is entitled *The Preacher's Handbook* and is edited by Greville P. Lewis. This is not a book from which to quote; it is a book by which to be guided. It is not a book of sermons; it is a book giving lights and leads in sermonizing. These lights and leads are supplied by a dozen distinguished British preachers and scholars who, in turn, deal with the great doctrines of the Christian year and, with the use of air-post, it is not too late to procure a copy for

Biographical Sermon for February

Charles Dickens—Novelist, "Social Protestor"

by Thomas H. Warner

Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. —John 6:68, 69.

CHARLES DICKENS was born February 7, 1812, at Landport, then a suburb of Portsmouth, England. He died June 9, 1870. His parents were poor. His father was a clerk in the Navy Pay Office. They were the originals of Mr. Micawber and Mrs. Nickleby. Charles' childhood is depicted in general outlines in the early chapters of *David Copperfield*, in the picture of young Pip in *Great Expectations*, and some traits in little Dombey.

When Charles was five years old the family moved to London. At the age of nine he was employed in a blacking factory. Later, a place was found for him in a solicitor's office. Then he became a parliamentary reporter.

Dickens was self-educated. He began his literary career as a writer of sketches. They were collected and published under the title, *Sketches by Boz*, in 1836. In the same year the *Pickwick Papers* were published in serial form. Practically the whole reading public of England was enthusiastic about them.

Besides his novel writing Dickens edited the magazines, *Household Words* and *All the Year Round*. He made considerable money by giving readings from his works.

Dickens visited the United States in 1842. He recorded his experiences and observations in *American Notes*. This book gave great offense to the American public.

Dickens was a realist. He pictured with truth, and in detail, the conditions of life in his time. His genius was largely humorous and fantastic. His poetic imagination found expression in *The Chimes* and in *A Christmas Carol*.

Elbert Hubbard wrote: "Dickens received his education at the University of Hard Knocks. . . . Yet he became the most popular author the world has ever known, and up to the present time no writer of books has approached him in point of number of readers and of financial returns."

Dickens' daughter said that her father had a wonderful sympathy with children, and a wonderfully quick perception of their character and disposition. He had a most winning and easy way with them, full of fun, but full also of graver sympathy with their many little troubles and perplexities, which made them recognize him as a friend. He joined in all their games, in their charades and plays,

(Turn to next page)

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the Lenten season. The section given to "The Gospel of the Cross," and written by Dr. S. B. Frost, is particularly relevant. Dr. Frost's six studies are entitled, The Eternal Purpose, Is Salvation Necessary? What Is Salvation? Salvation Is of Christ Alone, The Cross As God's Will, and Resurrection and Salvation. The fact that the book was written primarily for Methodist preachers does not, in any way, suggest sectarianism. The young preacher especially will profit through the whole of his ministry if he will follow the suggestions, Biblical references and book lists supplied by the authors. If he will do this for a year—with direct relation to either his morning or evening sermons—he will both feed his flock and discipline his own mind. (Epworth Press, London; 7/6) * * *

What all of us need is a periodic revitalization of our mental and spiritual life. We need this in the same way in which we need periodic physical check-ups (perhaps psychiatric check-ups also) and periodic vacations. But where is one to begin? And how is he to proceed? Well, a lot of wisdom and help in this direction awaits the reader of Grenville Kleiser's new book, *Make Your Life Worth Living*. Kleiser is wise enough to know and teach that happiness is not to be found in possessions, popularity or fame but that happiness has its home in the mind and that the conditions that make for happiness are within reach of every normal man or woman. This is a book of applied psychology, and it is more. It is an earnestly and inspiringly religious book (Prentice-Hall; $2.50).

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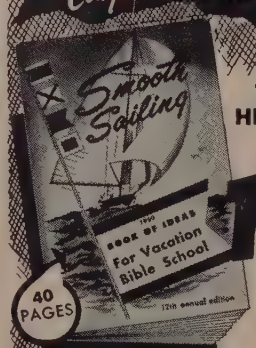

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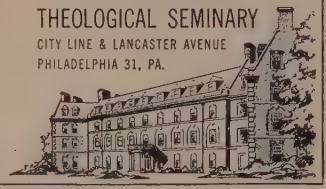

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Items to appear in the March issue should be in hand by February 18.

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Lee, Massachusetts. Wants to exchange pulpits and parsonages during July with minister in Wyoming, Washington or northern California. Any congenial denomination. Will preach for consideration July 9, 16, 23. I am pastor of large Congregational Church in scenic Berkshires, near famous Tanglewood music center. Beautiful country and many historic spots. Golf, tennis, swimming, fishing, summer theatre, excellent libraries. Comfortable parsonage and $100 fee for five Sundays. Address, giving details: **Frank E. Ratzell, 20 Park Place, Lee, Massachusetts.**

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"WALK IN NEWNESS OF LIFE"

Some years ago the late John Henry Jowett was interpreting Paul's counsel to the Romans, "Walk in newness of life." Dr. Jowett began by saying that he could probably express the purpose of the remark by relating the fable of the young bear cub which was puzzled to know how to walk. "Shall I," he said to the she-bear, "shall I move my right paw first or my left, or my two front paws together, or the hind ones, or all four at once, or how?" In reply the old she-bear growled, "Leave off thinking and walk." The point of the simple old fable is pertinent. We get into moods of bewilderment about what to do. We keep thinking over this problem and that problem until we are paralized with the feeling that the problems are too much for us. The thing to do in such a predicament is to start walking. Walking settles a heap of problems. And it is significant to note how frequently the word "walk" appears in the New Testament. "Walk in love, Walk in the light, Walk in newness of life." From *Now to Live!* by Ralph W. Sockman; Abingdon-Cokesbury Press.

Biographical Sermon for February

(From page 53)

their parties at Halloween and Twelfth Night.

Because he appreciated child life in its joys and sorrows, he was able to write such touching accounts of them. The stories of Little Paul, Little Nell, Tiny Tim and the scene between the schoolboy and his mother in *David Copperfield* could have been delineated only by a man who could become a child himself.

The favorite recreation of Dickens was walking. Professor Ward said that by day Dickens found in London thoroughfares stimulative variety. And by night, in seasons of intellectual excitement, he found in these same streets the refreshment of isolation among

crowds. But the walks he loved best were long stretches on the cliffs or across the downs by the sea.

Dickens once said: "I was ludicrously foiled the other night, in a resolution I have kept for twenty years, not to know of any attack upon myself, by stumbling before I could pick myself up, on a short extract in the *Globe*, from *Blackwood's Magazine*, informing me that *Little Dorrit* is twaddle. I was sufficiently put out by it to be angry with myself for being such a fool and then pleased with myself for having for so long been constant to a good resolution."

Dickens attributed his success to concentration. The habit of giving his whole attention to one thing at a time. There is no substitute, he said, for thorough-going earnestness.

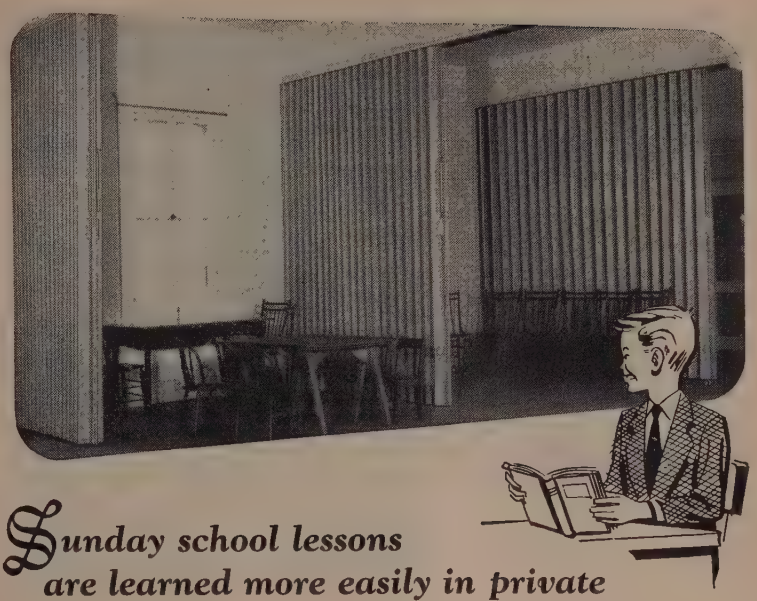
Dickens gave this advice to his sons: "Never take a mean advantage of anyone. Never be hard on people who are in your power. Try to do unto others as you would have them do unto you."

When his son Alfred left for Australia, Dickens wrote to him: "I put a New Testament among your books for the very same reason, and with the very same hope, that made me write a simple account of it when you were a little child, because it is the best book that ever was, or will be known to the world. I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself. Never abandon the wholesome practice of saying your own private prayers night and morning."

A few hours before he was stricken with the attack which caused his death, Dickens wrote to John M. Makeham. The final passage of this letter, probably the last words written by Dickens, is as follows: "I have always striven in my writings to express veneration for the life and lessons of our Saviour, because I felt it, and because I re-wrote that history for my children, every one of whom knew it from having it repeated to them long before they could read, and almost as soon as they could speak. But I have never made proclamation of this from the housetops."

To quote Elbert Hubbard again: "It was his untiring industry, coupled with his self-developed genius, that enabled Dickens to turn out a novel a year for forty years, besides a dozen plays and other work. Dickens early learned that in order to keep up the standard and volume of his output he must labor methodically, not by fits and starts."

A Dickens' Fellowship was established in 1902, "to emulate his virtues and to keep his memory green."



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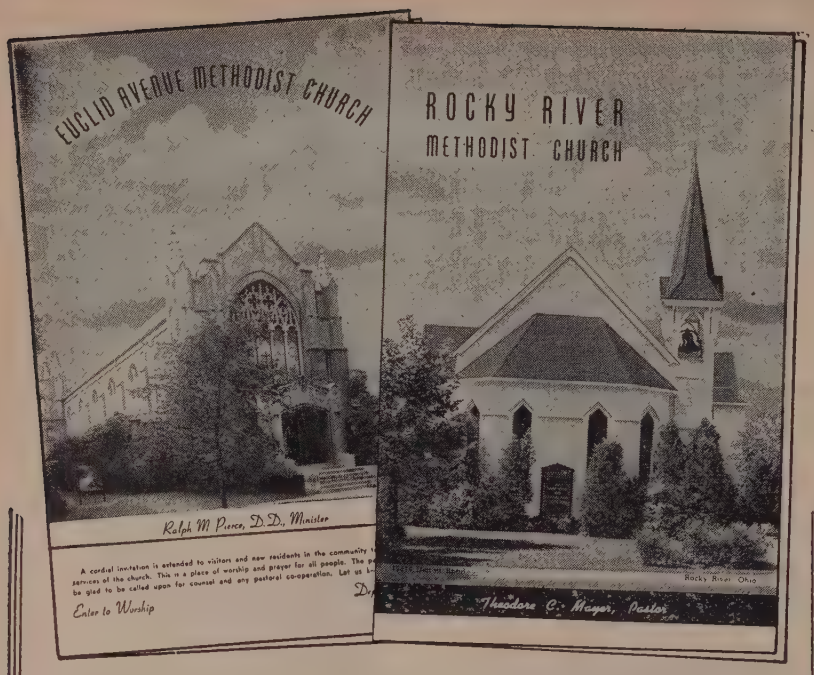

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Of pastor-preacher-minister! I'll send
High praise to these manse leaders, and defend
All these for service which they give to lives
Of their community. I've seen the things
They do to lift the weary husband-heart;
The courage that they give so he can start
Upon his day of steady work. He flings
Aside himself that he might fuller be
Christ's follower true in that community
Which he now serves, and loves. I've seen him go,
Forgetting self and home. Should this bring woe
To sometimes lonely hearts of loving spouse,
They never let him sense it in his house.

A true devotion to the work of God
Must be the vision which she shares each day
While making house a home where children play
Unmindful of the path that they must trod
As "preacher's kids." They'll suffer youthful scorn
Of friends their age and must examples be
Of life's perfection, to some folks who see
No human life for them, for they were born
To him who teaches them the Spirit's ways,
And so should be pure spirit all their days!
The pastor's wife with love must weld this home
At dawning of the day or in the gloam.
Her dreams are put into such menial deeds,
But all add up to aid her partner's needs.

He needs her faith in God to reign supreme,
But faith in him must close a second be.
He needs her understanding constantly
Of that devotion which he holds. His dream,
All rosy of this serving way of life
Has hardened to a rough and stormy road,
And now he needs someone to share the load
Of problems there. How much a loving wife
Can bear with him the burden, though a part
Of it he keeps within his mind and heart.
He finds God's strength when they've together prayed
That in His way they'll strive on—unafraid.
God, grant that these who serve in love may be
Together, in Thy love, eternally.

—Relda Jean Wright, Director of Christian Education, First Presbyterian Church, Manhattan, Kansas.

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel *

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

"We Went A-Shooting"

by Joyce Engel

The editor found that movie shooting not alone made a good vacation but proves that "God Lives Here, Too."

WE went a-shooting. Not armed with a Remington Model 11, Winchester Model 12, nor Savage Automatic; not even Smith & Weston revolver or Colt Official Police revolver.

But with a little gray and black oblong box with a leather handle on it, and a magazine pack of kodachrome film inside.

Yes, we spent our vacation shooting —movies.

Enjoyable hobby—yes. Of interest and beneficial to others—we hope so.

My husband, seeking to bring our vicinity churches and our Sunday School students into a closer speaking acquaintance, outlined the project. Movies in color of our churches and their pastors in Portage Valley, entitled *God Lives Here, Too.* Using his recorder as a commentary on history, architectural style and other outstanding features was made on 12-inch records to accompany this 8mm film. These records can be played on any standard record player.

In June plans were outlined in detail and through July, August and September every Saturday all day and Sunday afternoons found our Chevvy on the highways or country roads, making and meeting appointments with parsonage families, since we had decided here was an unprecedented opportunity to bring together for one evening paorsnage families — promoting further good fellowship and good will, none of which was lacking, only the opportunity.

Actual picture-taking was concluded in October but editing, splicing and recording required an additional month's week ends.

Following the title *God Lives Here, Too,* produced by placing sign letters on a hymn board, various lake and dawn scenes were shown with a revolving world globe—carry along the message that God lives—God lives here—the world—God lives here, too—Portage Valley and in the hearts of worshippers here, too.

Then illustrating the call to worship, a number of church steeples and bells are shown accompanied by a record made in our own town on a Sunday morning. Six churches and the town clocks ring their bells at 9 a. m., and by arrangement all cooperated to the point that each began at the same second, thus making an arrangement of bells to delight the ears of worshippers and call them to the house of the Lord.

Next, the churches, beautiful stone structures with tall spires reaching to the soft white clouds, gently traversing the blue heavens, to the country churches set high on a hill, etched against the vastness of his creation. Included were vine covered walls, towers seen through a lacy network of green boughs. The charm of a little chapel whose services were held by a neighboring pastor on Sunday afternoons. The peaceful countryside, meandering Portage River, a colorful Catawba peach tree whose fruit looks like southern oranges. Even a peacock wailing across the grounds of an Old Folks Home.

Never to Be Forgotten by Us

The cool glass of lemonade proffered on the hottest July afternoon of the

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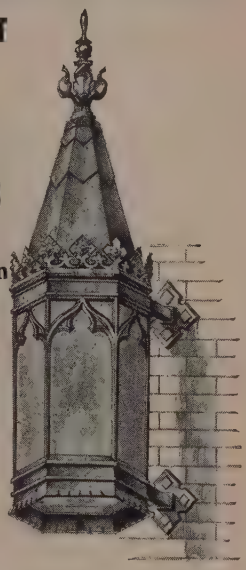
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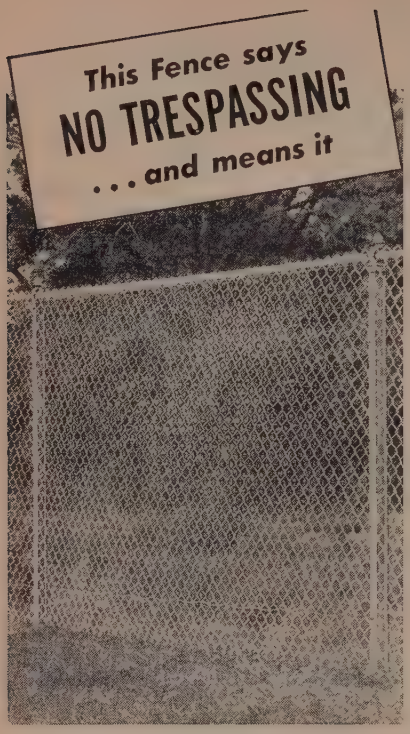

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season by a gracious BW whose husband's pleasant conversation and her own smilingness refreshed our drooping spirits and renewed our inmost belief in the open hearts of parsonages.

Cooperation was good, interest keen and principle of project appreciated.

And parsonage families—different, everyone—human all. Pictorially good subjects no doubt due to their much public appearing. The fishbowl life has some advantages. Smiles were natural bespeaking heart content.

One of the numbers used in musical background is a vocal rendition of "America the Beautiful." I would have liked to add "O Beautiful—for Parsonages and Their Families."

Also not to be forgotten was nature's example of chivalry never being dead. On a scarcely traveled country road we slowed down to avoid hitting two pheasants walking side by side down the middle of the road. Upon seeing us the hen was shoved toward the ditch by her male companion who then turned on our car and charged this huge two-eyed monster bearing down upon him and his lady-love. We stopped and hurriedly tried to get the camera focused, but by this time the hen was safely in the ditch so the charging bird flew to the opposite side. After driving on we looked back. Yes, the two were again walking side by side down the middle of the dusty lane.

Three Reels

Three reels were made—the churches, the pastors entering the house of worship to conduct services and then when leaving after services are over, and parsonage families—very informal.

Of the pastors, accompanied by musical background, Sunday school children and adults witnessed the mighty man-power of the Almighty up the steps of their churches, as the chimes ring out, calling the old and young to worship. Dr. Schramm, editor of the *Lutheran Standard*, speaking of the needs of the church, said " . . . and the greatest of these is men." Pictured from real life these fighters for right stalwartly wend their way to administer to waiting people the bread of life. Living examples brought to the youth of our church on film, these men of God are one of the finest advertisements Vineyard work can offer.

Next Picture

Because of the success of this summer's vacation, we no doubt shall outline another picture and on our vacation—even if in our "own backyard" where "Acres of Diamonds" are waiting to be discovered—we shall pack our Eastman Cine & Movie Camera with film and start shooting, remembering there is shooting of one kind and shooting of another.

Thirty Years in the Same Parish

By William Porkness*

THE PARISH in question is St. Stephen's Episcopal Church, Wilkinsburg, Pennsylvania. The rectorship extended from March 1, 1919 to November 1, 1949. As I linger on the summit of this mountain of time, looking down its slopes, I rapidly pass by the many theories—experimentals, that insignificantly peep out. It is the few convictions—fundamentals (for I have had them), that arrest my eye, projecting themselves with striking prominence.

First of all there is corporate worship, every Sunday of every year. This I have never swerved from. The Lenten season, together with a number of other week days, have also emphasized the same note.

Emanating from worship there has been personal service. This really required as many serving God as worshipping him. We worked, not because man had asked us, but rather that God had called us. The motivating reason is herein established. It was not a matter, primarily, of getting things done. We did, not necessarily what we liked to do, but what we knew definitely we ought and must do. We served because we had sensed the significant meaning of worship.

There is still, at least, one more fundamental, springing from worship. It is the principle of giving. No non-giver can really be a worshipper. He may attend church every Sunday. He may even contribute to many money appeals. He, again, may respond to the church's more efficient financial schemes, and, alas, miss the high mark of becoming a giver. The acid test is not the cause, but has worship clearly revealed to him the vast difference between being a giver and a contributor? When that revelation has been experienced—through worship, there can be no alternative for "standard" in our giving. And the minimum expression of that standard—it would seem, is clearly seen in Christ's teaching of, and insisting on, the practice of tithing.

From corporate worship of God there will then, and must come, personal service for him, and giving to him. These three convictions—fundamentals—worship, service and giving have never been allowed to wane during the last thirty years in this parish church. Does anything else matter, in a minister's record, before God?

*For thirty years rector of St. Stephen's Episcopal Church, Wilkinsburg, Pennsylvania. Now he is serving on the staff of St. Peter's Church, New York City.

"The Boy Scouts' Hymn"

Words by
Preb. J. E. S. Harrison*

Tune: *"Onward Christian Soldiers."*

Scouts! your Leader calls you,
Calls you to a fight
That will need endurance,
Courage, keenness, might!
For the foe that fronts you
Uses every means,
And by seeming friendship
Evil purpose screens!

Refrain

"Be prepared" and watchful!
Eager for the fight!
Mindful of your promise
"God and King and Right!"

Scouts; you'll smartly rally—
Answer "I'm prepared—
I'll go forth and conquer
Trusting in His Word!"
For with Him as Leader
You need never fear,
He will never leave you,
He'll be always near.—Refrain

When temptation meets you,
Outward or within,
Let it not o'ercome you,
Lure you into sin!
Keep your earthly members
Pure and undefiled,
Think of Christ, your Leader,
Sinless, meek and mild.—Refrain

Clean in all that's spoken,
Clean in thought and deed,
Looking unto Jesus
In each hour of need!
"Honour to be trusted,
Courteous unto all,"
You will gladly succour
Should another fall.—Refrain

Scouts! the fight's not easy,
You may often fail
But you must be cheerful
And through Christ prevail!
Keep on, trust your Leader,
Be a soldier true!
For since Christ has conquered,
You shall conquer, too!—Refrain

Amen.

*Vicar of St. Paul's, Weston-super-Mare, England.

DRAFT OF REVISED OLD TESTAMENT COMPLETED

New York (RNS)—Completion of the first draft of the Revised Standard Version of the Old Testament was announced here by Dr. Luther A. Weigle, dean-emeritus of Yale University Divinity School.

Dr. Weigle made the announcement on behalf of a group of America's foremost Biblical scholars and religious educators who have spent twelve years working on the manuscript. He said it will now be distributed to individual members of the group for final revision. Publication date has been set for September, 1952.

The revised version of the Old Testament will be a companion to the Revised Standard Version of the New Testament, completed by the same group in 1945 and published the following year.

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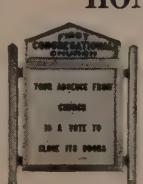

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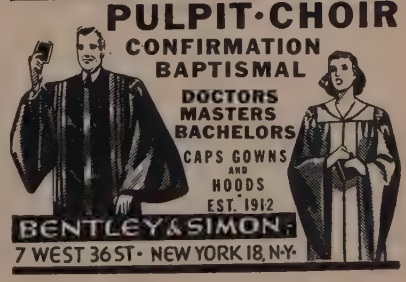

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NEW BOOKS

Christian Faith

The Reawakening of Christian Faith by Bernard Eugene Meland. The Macmillan Company. 139 pages. $2.00.

This book comprises the Clark Lectures at Pomona College, Claremont, California, in 1947. There are three lectures written in beautiful, poetic, moving prose: "The Nature of the Human Problem," "The Meaning of the Christian Faith," and "Understanding Our Existence."

The point of view taken is that the scientific view of life is the interim view of life. It is based on observation, but is shorn of mystery, and has no valid word for such experiences as birth and death with which the testimonies of faith deal. Experience is immediate but Christianity can open the door into immensities of existence. Our generation has gone beyond theological liberalism, either to some new form of orthodoxy or to a more discerning religious naturalism. Thinkers in both these groups are engaged in the same quest: an attempt to find meaning in life. A clue to ultimate meaning comes only when we try to think in terms that extend beyond the interim human life-process that begins with birth and ends with death.

Seminal in the Christian faith is taking the import of the myth seriously. The idea of creation, or creative activity, or emergence is the controlling idea of our time. Whitehead sees the emergence of spirit as the psychical thrust that carries the structures of reality to successive levels of emergence. Every event of creative happening is one in which sheer force or process is chastened, sensitized and directed toward more tender meanings than its bare, brute form would intend. The value that emerges is sustained by the power that produced it. This is God working in history. This idea is the only impressive alternative to neo-orthodoxy today.

This is a brief but tremendous book by a professor on the Federated Theological Faculty of the University of Chicago.

H. W. H.

Renewing the Mind by Roger Hazelton. The Macmillan Company. 192 pages. $2.50.

Since the dawn of theology, men have discussed the place of faith and reason in religion. Many books have been written defending both sides of this problem. Here is a brilliantly written volume by Roger Hazelton, professor of the philosophy of religion at Andover Newton Theological School, which takes the position from the Christian philosophical standpoint that faith and reason are not bitter enemies but are compatible, having a full and equal partnership in the common search for truth and understanding and are thus inseparable.

"We are concerned," says the author, "with the intellectual task of being Christian and with the Christian consequences of being intellectual. Mind looks inquiringly up to faith and faith looks meaningfully down on mind, so that a continuous critical conversation is made possible, and necessary, between them."

This Book of the Month Club selection should have a place in the library of every intelligent reader as a text for study. It not only gives a reinterpretation of the problem but does much to renew and refresh the mind regarding the situation.

J. C. L.

Treasury of the Christian Faith, edited by Stanley I. Stuber and Thomas Curtis Clark. Association Press. 832 pages. $5.00.

What an excellent handbook is this large volume for minister or church worker. It covers 50 subjects in alphabetical arrangement from Atonement and Bible down through True Religion, War and Peace and Worship. It is an anthology taken largely from "The Christian Century" and "The Pulpit" as well as several others of our modern religious journals. There are almost no excerpts from published books. Each page is in two columns with hardly an article extending beyond a full page. Many of them are only ten to twelve to fifteen lines. At the close of each of the fifty subjects there is a series of "Sentence Illustrations."

How would this be used? First, by a minister in just picking up from time to time for general reading, in which he would have to stop in a moment to think through the passage read. It is an unusually fine seedbed out of which may come sermon thoughts. By taking a passage on the Inner Life or Prayer or other subject he might well use it for the stimulating of his needs in his own devotional time. Second, for church school superintendents and leaders of worship in youth or adult groups, here is brief material on most of the themes of the church that will help build worship program or devotional talks. And third, it would be, for the general reader, an excellent way of picking up from time to time for just a few moments a thought that will carry through a day or more of developing.

An index of usability very well suggests how this book might be used and an index of topics also is very helpful. It is a superb book for starting one thinking in unusual lines.

H. W. F.

The Religious Revolt Against Reason by L. Harold De Wolf. Harper & Brothers. 217 pages. $2.50.

The author is professor of systematic theology at Boston University. The object of his book is to protest against the distrust of reason among the chief expounders of the neo-orthodox movement, such men as Niebuhr, Brunner, Barth and Kierkegaard, and to suggest ways by which positive values dependent upon reason may be conserved. This he does in five chapters entitled The Revolters and Their Predecessors, The Charges Against Reason, Reason's Defense, Objections to Irrationalism, and Reason and Faith. His study is primarily for professional theologians and those whose chief interest is in theology.

F. F.

An Introduction to Christian Apologetics by Edward J. Carnell. W. B. Eerdmans Publishing Company. 379 pages. $3.50.

The subtitle of this volume is "A Philosophic Defense of the Trinitarian-Theistic Faith," and the book sets forth in a clear and persuasive style the basic principles of Conservative Evangelical Christianity. The aim of the work is to show "how Christianity is able to answer the fundamental questions of life as adequately as, if not more adequately than, any other world-view." While written for college seniors or their equivalent it should prove of value to both ministers and intelligent laymen. It should appeal primarily to conservatives who wish to know the rational basis for their faith.

This book is divided into three main sections. The first is brief and consists of an analysis of The Need of the Christian World View. The two remaining sections dealing with the rise and the implications of this world view constitute the major part of the volume. That God has spoken and revealed himself in the Scriptures is the basic assumption of the Biblical Theism set forth in this work. Faith is described as "a whole-soul trust in God's word as true." There is a penetrating criticism of Thomistic empiricism and of the approach to God through Nature. This author believes that Christian Rationalism gives a more coherent account of Reality. He finds "one self-consistent, historically accurate, plan of salvation" in the Bible.

This book won the $5.000 Eerdmans Evangelical Book Award in 1948. The author's position is generally in line

with the Christian tradition represented by the writings of Calvin, Charles Hodge, Warfield and J. G. Machen.

J. C. P.

Saint Paul

Contemporary Thinking About Paul, an Anthology compiled by Thomas S. Kepler. Abingdon - Cokesbury Press. 442 pages. $4.00.

Dr. Kepler is professor of New Testament at Oberlin Graduate School of Theology. He has already gained a name as an anthologist, with *The Fellowship of the Saints, Contemporary Religious Thought* and *Contemporary Thinking About Jesus.* This new volume follows the same pattern of the one on Jesus.

Like most of us Dr. Kepler as a student cared little for the Apostle Paul. But in later days, recognizing how much of the New Testament itself, and certainly the world-wide life of the church, is due directly to Paul, he began to study everything he could find. As a result of his long labor, he has gathered together fifty-five selections, mostly from our own day, or at least from those who have influenced contemporary thinking. These he has placed in five sections.

Part I is The Religious Atmosphere of Paul's World; Part II, Biographical Data—The Man and His Experience; Part III, The Letters of Paul; Part IV, Insights Into Pauline Theology; and Part V, Modern Evaluations of Paul.

For the ordinary churchman this book will be invaluable as an interpretation of Paul. For those who may wish to read more widely, the fine bibliography will be the open door to such reading.

H. W. F.

The Jesus Paul Preached by Perry F. Haines. W. A. Wilde Company. 179 pages. $2.00.

The book is a research in Christology, and pictures Christ from eternity. The title, "The Jesus Whom Paul Preached," is based on Acts 19:13, and it is the author's purpose to reveal that the Jesus whom Paul preached is the One described all through he Bible. Let us quote from his introduction:

"After thirty-five years of exhaustive study of God's word, from many angles, with a knowledge of the original text and some familiarity with textual criticism and the findings of he archaeologist, the writer is convinced that in the Bible we have revealed the Christ of God. And the results of this study are set forth in the following pages of this book."

When a man gives thirty-five years of prayerful and careful study to Bible theme, he deserves to be heard and read with respectful patience. To our way of thinking, here is a most valuable addition to Christological literature by a profound and reverent scholar.

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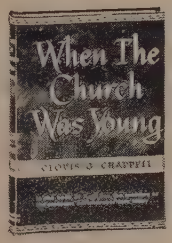

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Christ's resurrection will bear out the above assertion, wherein is described, on Scriptural authority, the second burial of Jesus in the same tomb.

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D. R. F.

Biography

The Cost of Discipleship by Dietrich Bonhoeffer. The Macmillan Company. 198 pages. $2.50.

The chief significance of this book is that it is the witness of a martyr in our time, a man who gave his life for his Lord before his fortieth birthday.

Dietrich Bonhoeffer was born in Germany, the son of a university professor. He specialized in theology, studying under Harnack and spending a year at Union Theological Seminary on a fellowship. With the rise of Hitler to power he left Germany, assuming the pastorate of a German church in London. Later he returned to his native land as a leader in the Confessional Church. In 1943 he was arrested and in 1945 he was executed, a few days before the Allies liberated his fellow prisoners. The author's record invests his writings with solemnity.

These writings are divided into three parts: the first section on grace and discipleship, the second, and longest, on the Sermon on the Mount, and the third on the church and its demand upon its membership. In a closely reasoned style the author expounds his point of view, utterly uncompromising in his loyalty to God's message in the Bible.

Reinhold Niebuhr writes the preface and the Bishop of Chichester the foreword. G. Leibholz writes a twenty-page memoir and the translation is by R. H. Fuller. There is a one-page index at the close and a photograph of the author as a frontispiece which reveals his charm and character.

F. F.

Cardinal Mindszenty, The Story of a Modern Martyr, by Bela Fabian. Charles Scribner's Sons. 207 pages. $2.75.

It is fortunate that a book on the life and experiences of the Hungarian cardinal who is now imprisoned should come from the pen of Dr. Bela Fabian, not only because he is an author of unusual skill but because his position has been such as to give a sense of authority and objectivity to his evaluation of the cardinal's life and position. As Dr. Fabian is a Jew his endorsement of the cause of the Catholic churchman does much to dispel the charge of anti-Semitism which was brought against him in his trial. The author was prominent in Hungarian civil and political life, having been for seventeen years a member of the parliament, also for a time a judge of the criminal court as well as being a leader of the Independent Democratic party. Like the subject of his book the author suffered imprisonment during the Bela Kun Communist regime in Hungary in 1919.

The story of the life of Cardinal Mindszenty is well written without excessive appeal to sensationalism or to hero-worship. The fact that previous to his present imprisonment he had been incarcerated by the Nazis as well as by Bela Kun reveals that he has been a courageous fighter for his convictions throughout the years. There are some questions about Roman Catholic control of education and the amount and disposition of property held by the church which are not answered adequately in this volume. But there is no doubt that this biography will give the reader not only information from an eye-witness regarding this situation but also a sincere admiration for the courage of the Hungarian churchman.

C. W. B.

Sam Higginbottom, An Autobiography. Charles Scribner's Sons. 232 pages. $3.00.

Here is an interesting story of a remarkable man. There are some men who know what they want to do early in life and achieve that purpose. There are still others who discover after their formal preparation that their life work is of a new kind. This discovery Dr. Higginbottom made for himself. Educated at Amherst and at Princeton, he went to India as a teacher of economics only to find that before he could teach some of those principles people had to make a living. This task of finding a way by which Indians could pro-

duce agriculturally made Higginbottom one of India's greatest farmers.

After his marriage to a first cousin of Buffalo Bill, Higginbottom soon saw that India needed something more than a teacher. Coming to Ohio State University in the fall of 1909 and at the age of thirty-five, Dr. Higginbottom began anew his preparation for services in India. Upon his return to India he began what later became the Allahabad Agricultural Institute. There came to the reviewer's mind repeatedly a question as he followed this leader's struggles. Is not this the manner in which not only the Christian Gospel but democracy itself must be spread? As the work progressed time and again more people became interested and gave their assistance to it. Finally we see a monument erected in a country still seeking to find itself in the world torn by all kinds of ideologies. Dr. Higginbottom displays a tolerance for the Indian. His own children were baptized by native ministers. Although he became one with them in so many ways, he never lost that burning zeal of Christian thought which first prompted him for this work.

There is one chapter, which above all others that will interest readers of *Church Management*. It is the chapter entitled: What Is the Gospel? Here we find in a few pages the author's philosophy of religion. His faith deepened as he worked. He showed how Christianity can be taught through agricultural services.

W. L. L.

Jesus Christ

Jesus Then and Now by Willard L. Sperry. Harper & Brothers. 224 pages. $2.50.

The author is the dean of the Harvard Divinity School, already well known because of his writings on the Christian faith. There are six chapters, the first four comprising the Shaffer Lectures at Northwestern University in 1948 and the last two have been added, as the author puts it, "by way of second thought." The titles of the chapters are: The Fact of Jesus; The Originality of Jesus; The Gospel and Culture; The Beloved Community; The Continuity of Christianity, and Remember Jesus Christ.

The subtitle is a more accurate indication of the contents than the title: "Thoughts on the Continuity and Survival of the Christian Religion." Dean Sperry engages in a considerable amount of exposition of the varied theological interpretations centering in our Lord. He belongs definitely himself to the liberal school of the last generation and he ends the series with a lengthy quotation from Harnack, its chief champion in that earlier day. As all his former readers would expect his pages are full of charm and clarity and a delightful maturity of thought. There are a dozen pages of references and notes and index at the end.

F. F.

The Witness by Olive Waldron Warner. W. A. Wilde Company. 206 pages. $2.50.

This is a novel which attempts to tell the life of Jesus in the reactions of the people of Jerusalem to gospel events and the influence of those events on the lives of the leading characters: Nicodemus, Joseph of Arimathea, their two daughters, and two young men. The author shows familiarity with the gospel material but not with the geography or local color of Palestine—as when she makes the trip from Jerusalem to the Jordan (eighteen miles of rugged road) a day's outing for four young people, who drive their own chariots and return by sundown. Perhaps her greatest fault is that she lacks imagination, the ability to make her scenes and characters come alive. A dozen other novels have attempted the same task and have succeeded better than this one.

W. R. L.

The Man Born to Be King. The life of Christ in twelve dramatic episodes by Dorothy L. Sayers Harper. 339 pages. $3.75.

Growing out of a series of broadcasts for the British Broadcasting Corporation, the twelve plays of this cycle on the life of Jesus Christ make most interesting reading. Miss Sayers, after making the headlines as the finest writer of mysteries since Conan Doyle, lately has been giving all her time to religious essays. Now she shows her unusual dramatic ability in these stories for the radio. They are written in our own language and yet are without the smartishness of many religious tales. Often the actual parables or teachings of Jesus are in the Biblical words. But here are the stories from the Nativity right through to the Resurrection so that the life of Jesus is made plain through pure drama.

She is not disturbed by theology. She tries to get across the heart of each episode so that the meaning of Jesus may be revealed. There is theology and philosophy behind it; but the reader, like the one here, will be absorbed by the growth of the story. Each one of the plays can be read separately but it is a delight to begin at the beginning and read through all twelve.

I can imagine it will be excellent material for a series of some interesting programs with young people, either with a single reader or by sharing the various parts. Of course, this should not be in a professional way without meeting royalty demands. This reviewer believes that these stories in their honesty are way ahead of the various novels in the life of Jesus that have been popular lately.

H. W. F.

Religious Education

Religion's Place in General Education by Nevin C. Harner. John Knox Press. 167 pages. $2.50.

The author of this volume is professor of religious education in Theological Seminary of the Evangelical and Reformed Church in the United States. He served for two years as president of Heidelberg College in Tiffin, Ohio. With more than twenty-five years' experience in the field of religious education, Dr. Harner is well qualified to write on this particular subject. The substance of this book was delivered as four lectures during the Annual Midwinter Lectures at Austin Presbyterian Theological Seminary in Austin, Texas.

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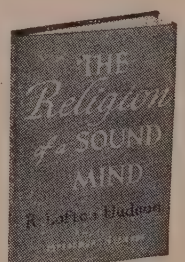

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divisibility of religion and education. While there is little new in this chapter on the subject, the author re-emphasizes the importance of one with the other. The next chapter discusses the place of religion in general education. Obviously he finds a lack of religious instruction in general education. This is especially true in social studies courses. The author suggests that we begin with the colleges preparing teachers and to train them in their teaching to coordinate religion with their other subjects. The third chapter evaluates certain current proposals. Dr. Harner, after considering the various methods of religious instruction possible in our schools, concludes that "a temporary way out is weekday religious education." This would consist of the "reintroduction of religion as an integral part of all education on the one hand; and on the other in a revitalization of the church's own program of religious education." The fourth and last chapter presents some proposals for a good religious educational program for the church.

The appendix, which consists of about one-half of the book, contains the basic principles as outlined by committees and conferences of the American Council on Education and held in spring of 1944 at Princeton, New Jersey. This report, which contains seventeen chapters, is the contribution of fourteen prominent leaders. Here is the best single source for the study of the place of religion in general education.

This book is a contribution to the Protestant literature in this field. As a college teacher the reviewer can testify to the greater need of making religious ideals and ideas a part of our teaching. This book should arouse us to action before it is too late to do anything constructive.

W. L. L.

Walk in the Light by Mildred Corell Luckhardt. Association Press. 237 pages. $2.50.

The author is director of religious education in the Presbyterian Church, Rye, New York. The present volume is written especially for boys and girls but has in it so much vital information that it certainly is very useful for adults as well. It is the story of the New Testament, and begins with a background of events prior to the birth of Christ. It leads up through many of the experiences and teachings of the Master, and then proceeds to the formation of the church, the missionary journeys of Paul, and his writings to the churches. Any child, under the guidance of parents, using this book would certainly come to a fine understanding of the life of Christ and the purposes for which he lived and died. Several paragraphs will suffice to show how much the author can compress in brief space: "James and John, two sons of Zebedee, were nicknamed "Sons of Thunder." James was the brave, silent type. When he did speak, he often said the wrong thing, yet he was always on hand in Jesus' darkest hours and was the first of the apostles who was killed for his faith. Herod killed him through hatred. John loved Jesus dearly. Because he loved Jesus so very much, he wrote one of the most popular books ever written. In it, Jesus is the hero.

"Matthew had to choose between business success, built maybe on a few dishonest deals, or a life of helping other people. He declared in his writings, 'You cannot serve God and mammon.' Sometimes this is translated, 'You cannot serve God and money.' Matthew had lived through that experience and turned to God, freeing himself and becoming one of the greatest men in the world." These two paragraphs are typical of the writing in this volume, and the meanings gathered up in small space.

Another great value of this book is the illustrations gathered from many parts of the world. They are not the well known pictures of Jesus, but the artists are from Japan, China, India, Africa, Mexico and other countries. They show just how people of other races and countries visualize Jesus.

L. N. L.

The Methodists

The Early Methodist People by Leslie F. Church. Philosophical Library. 286 pages. $4.75.

This book, which was written by an English scholar and was originally published in England, makes a definite contribution to the history of the early years of the Methodist movement. The competence of Dr. Church for the task is revealed by the fact that this volume was delivered as the Fernley-Hartley Lecture in 1948 after the author had written half-a-dozen or more books, several of them in fields closely related to the theme of this one.

The scope of this book is not primarily the work of the Wesleys and their preachers but the lives and experiences of the common people of the first two generations of the Methodist movement. The author has devoted a great deal of time to research in the diaries, intimate journals and memoirs of early class leaders and others. Through this survey he shows the development of a social conscience as well as the growth of a religious organization.

The volume is divided into six chapters, interest in which may vary with the interests of the reader. The story of the building of the first chapels is a thrilling narrative, not only because of the scarcities of the builders but also because of the locations and styles of architecture, if architecture it could be called in some instances, that were involved. It is interesting to note that John Wesley did not often have his way with his theory that the octagonal form was the ideal for a Methodist chapel as the acoustics of that type building were "best for the voice" as he put it.

The chapter on the spiritual experiences of the early Methodists reveals that while there may have been a few instances of emotional extravagance most of the leaders among the laity were the possessors of a deep but practical piety that was content only when expressed in good works in the advancement of the society and the assistance of people in distress. This spiritual experience led into a high type of fellowship which is described at length in the following chapter.

To some the most depressing part of the book will be the final section deal-

ing with family life and children. It is true that the regime for children was strict, and at times they seemed to have been forced at an early age into an adult experience of religion, but as the author points out, most of them turned out surprisingly well, either because of or in spite of such Spartan religious training. The primitive Methodist parents may have erred in their psychology but there was no question of their genuine love for their children.

C. W. B.

Preachers and Preaching

The Age and You by Alvin N. Rogness. Augsburg Publishing House. 211 pages. $2.00.

In this volume there are thirty-seven radio addresses and they certainly touch the deeper concerns of spiritual living. Each is five or six pages in length, but much is compressed into each address. One group was evidently given just before Easter and deals with our rightful interpretation of the events of the Passion. Several were delivered at Christmas time and stress the great expectations to which we should yield our lives. One was delivered at Mother's Day and is a marvelous exposition of the relationship between parents and their children.

In another address the author deals with salvation. He calls into question those who are given to agitated emotion. "Salvation lies in a person to be trusted. It anchors itself in Jesus Christ and his cross. It is a gift bestowed by God the Father, won for us by God the Son, and conveyed to us through God the Holy Spirit." In one chapter entitled "Captured by Vision" the plea is made that we allow ourselves to be captured by a great, controlling idea. Our present age is thus described: "The poverty of our age reveals itself most clearly in man's furtive and futile search for excitement in some novel use of the body, a new dish or drink, a new gadget or machine, a new night spot, a new gag, a new wife. Poor man, created to the adventure of the mind, seeking romance in the husks of the body! Made for the stars, he worms along in stock quotations. The life that should have been of such epic sweep in ideas and dreams and visions, bogs down in the marshes of cosmetics and salary schedules."

Certainly this is a challenging book. One cannot turn away from it without having an enlarged vision and a deeper determination to know and do God's will.

L. N. L.

210 More Choice Sermons for Children by G. B. F. Hallock. Harper & Brothers. 305 pages. $2.75.

Every Monday morning do you say wearily to yourself: "What can I talk about to the children in my church next Sunday that will hold their attention while at the same time lead them into a willing acceptance of Christian principles in daily living?"

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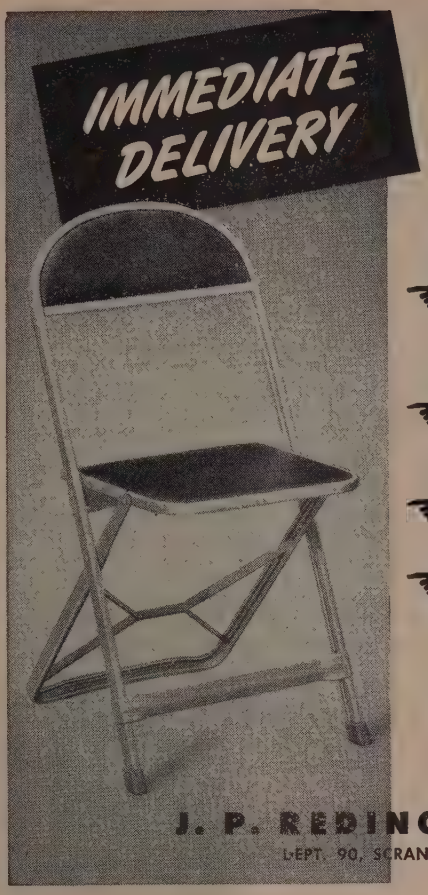

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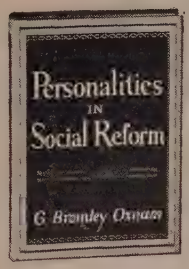

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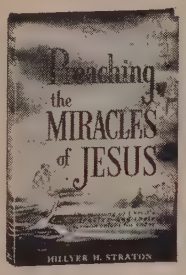

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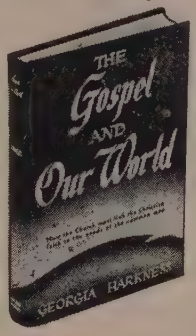

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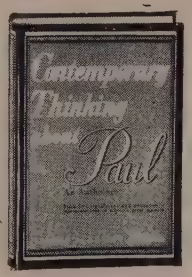

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If you don't care to adapt some of these to use from your own pulpit on a Sunday morning before your boys and girls, by studying these carefully you can learn "how" sermons for boys and girls can be created successfully that are at one and the same time short, pointed, informal yet dignified.

H-L. H. P.

The Weight of Glory by C. S. Lewis. The Macmillan Company. 66 pages. $1.25.

The writings of C. S. Lewis, especially *The Screwtape Letters,* have had an unusually wide reading throughout the English-speaking world. This little book is of a different pattern from that of its predecessors and will give its readers a new insight into the mind of its author. It contains five addresses, three of which are labelled sermons. Mr. Lewis was born in Belfast, Ireland, served in the Somerset Light Infantry in the First World War, and has been a fellow and tutor of Magdalen College, Oxford, where he now lectures on English literature. The addresses found in *The Weight of Glory* reflect the varied background of their author. Some readers will find them highly stimulating, and others will find it hard to connect with them.

All five of the addresses are characterized by close thinking, which occasionally is rather involved. After wrestling with several pages which may impress him as an exercise in logical gymnastics, the reader comes across a sentence containing a thought which is fresh, illuminating and stimulating. This book is particularly recommended to those to whom *The Screwtape Letters* was an exciting experience. These addresses shed some new light upon the author's mental processes and his general attitude. Furthermore, they give us a chance to study the methods used by this well-known writer as a public speaker.

The title address has to do with Heaven and man's innate longings for a life beyond the shores of time. The last two addresses were given to students. Learning in War-Time is definitely dated as belonging to the Second World War. The Inner Ring, which is an example of original and vital thinking showing Lewis at his best, deals with the tendency of some students to sacrifice the higher values of life by using an inordinate amount of their time, energy, and ability in trying to break into one charmed circle after another. Many readers of this address

will wonder why they have had to wait so long to find such an obvious truth sensed and put into language.

L. H. C.

Various Topics

Evangelism According to Christ by Gaines S. Dobbins. Harper & Brothers. 224 pages. $2.50.

This is a book on the sure word of salvation. It points to the original method of evangelism. The author, a member of the faculty of the Southern Baptist Seminary, Louisville, says "John was the one man of all men who could best write a 'manual of evangelism,'" so the book is an exposition of Jesus taught by John as understood by the author.

Teachers are often at sea as to a suitable textbook. The author has prepared this book for some of his students. He takes examples of those saved as recorded in John. He illustrates how Jesus dealt with men. Principles of procedure in witnessing are brought out. The book contains fourteen chapters, nine chapters of carrying out the Gospel to the sinner and three to the saint who is kept by the power of Christ: The Basic Method — Winning Individuals, The Decisive Battleground—Dealing with Doubt, The Key to Effective Witness—Prevailing Prayer, etc. He says, "Christ is the center and circumference of disciple winning."

In a day when evangelism is being stressed in class sessions and conferences, this book out of the rich experience of the author will find its way in the hands of ministers and other thoughtful workers and be an inspiration.

T. B. R.

Hymn Stories of the Twentieth Century by William J. Hart. W. A. Wilde Co. 139 pages. $1.75.

Roy L. Smith has said, "Nothing is more beautiful than the sight of a company of Christians singing their hymns of praise."

The purpose of books like this one, *Hymn Stories of the Twentieth Century* and an earlier one, *Unfamiliar Stories of Familiar Hymns* by the same author is to bring new life and appreciation into hymn-singing so that "a company of Christians singing their hymns" will be a beautiful sight. Too long, the hymns have been meaningless to many through over-use and repetition and too often through unfamiliarity with their origins and backgrounds. These books of interesting hymn stories, filled with new information and unfamiliar sidelights about their writing of their use under unusual circumstances, will give impetus to congregational singing—if the minister will share these stories with his people.

These stories contain good material for a series of sermons on hymns for Wednesday evenings, for talks in young people's meetings, for church night gatherings.

H-L. H. P.

Church Ushering by Paul H. D. Lang. Concordia Publishing House, St. Louis. 15 cents.

People have long taken the office of usher for granted but this work may be the distinguishing thing that makes or mars a worship service. This book outlines the whole field in a style which is simple, direct, practical and easy to read. It shows this opportunity for Christian service which is just coming into its own. This booklet is a handbook on ushering covering the importance, purpose, technique, and organization of ushering and ushers for their training and guidance. Its chapters are: "Your Work: Church Ushering," "Your Attitude, Conduct, Appearance, Training," "The Techniques of Ushering," "Your Duties," and "Organization." Early in the treatment is pointed out that ushering in the home, theater, or restaurant is to serve and please people, to direct them to seats, and is a social function. Church ushering is all that and more. It is service rendered to God, an act which plays a part in the worship service.

M. T.

What About Scandinavia? by Carl C. Rasmussen. The Muhlenberg Press. 194 pages. $2.25.

This is the published report of the author's observations made during a four-month journey through postwar Scandinavia. He made this journey upon request which fact in itself is a high tribute to his qualifications to observe and report. Being a religious leader, the author was naturally deeply interested in the church life of the four countries visited, namely: Denmark, Sweden, Norway and Finland. Each country's postwar condition is distinctive and individual. Along with many hopeful and encouraging signs in the church life, there are some depressing conditions as well, some of them in surprising places. On the whole the picture is good and one gets the impression that the people of these countries are facing the future with courage and faith. The book is written in a clear,

BOOK REVIEWERS IN THIS ISSUE

Herbert W. Hansen, minister, Community Baptist Church, Scarsdale, New York.

John C. Little, minister, First Presbyterian Church, Wellsville, Ohio.

Harold F. Freer, minister, Dover Congregational Church, Westlake, Ohio.

Frank Fitt, minister, Memorial Presbyterian Church, Grosse Pointe Farms, Michigan.

F. John Carter, Baptist minister, Los Angeles, California.

C. W. Black, minister, First Methodist Church, Marietta, Ohio.

W. R. Locke, minister, Methodist Church, Perry, Ohio.

William L. Ludlow, Muskingum College, New Concord, Ohio.

Lyman N. Lemon, minister, Second Presbyterian Church, Wellsville, Ohio.

Harriet-Louise H. Patterson, minister, Community Church, Chesterland, Ohio.

Turney B. Roddy, minister, Highland Heights Presbyterian Church, Memphis, Tennessee.

Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, West Virginia.

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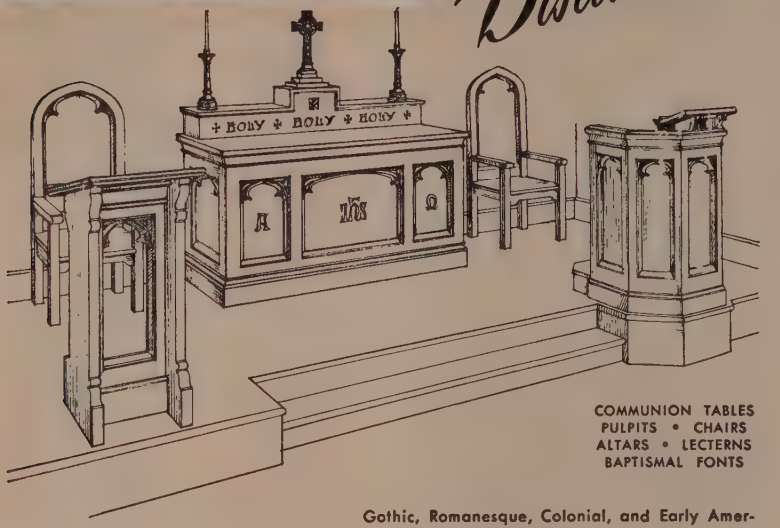

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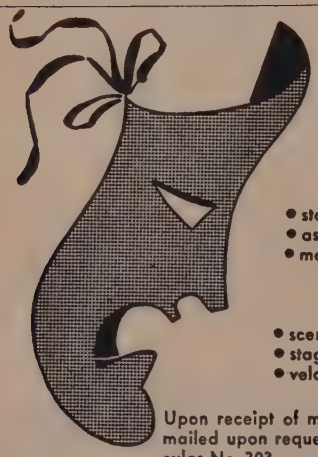

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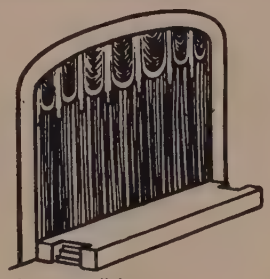

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3. Depth of stage.
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S. L.

Your Legal Rights by Samuel G. Kling. New Home Library, Philadelphia. 69 cents

One is liable to become tragically aware when it is too late of his painful lack of knowledge of law, including his rights and responsibilities, for ignorance is no excuse in legal practice. In fact any lay reader will find many surprises in this book and will appreciate not only the statement of fact but the reasons behind them as explained by the author who is a practicing attorney. This book is not meant to take the place of professional legal advice in actual practice, and recommendation is given when to seek such advice, but to give the basis of better understanding of law in fourteen fields where problems are most frequently found in daily life. This layman's handbook of law is prepared in the style and vocabulary easily understood by the average layman and is made concrete by actual cases where the legal principles are seen at work. The presentation is digested according to the laws of the different states where needed. Because it deals with the problems of everyday life of self and neighbours where the reader has had a previous interest the book has unusual interest as well as value. It deals with the following fields: marriage and divorce, parent and child, wills, contracts, agents, accidents, insurance, criminal law, partnerships, corporations, landlord and tenant, personal property, patents, trademarks, copyrights, and in addition presents approved forms in each case. It is another of the series which presents well printed and bound books at an inexpensive price for wide distribution.

M. T.

My Sermon Notes on the Ten Commandments by W. P. Van Wyk. Baker Book House. 82 pages. $1.25.

This volume provides a different approach to a familiar subject. It is one in a series of books containing the author's sermon notes on various topics. The writer's style of outline and diction permeates the book, for the notes were prepared for Mr. Van Wyk's personal use.

Although the notes are in outline form, they are actually summaries of the sermons they represent. In connection with each outline is a text, together with a scripture lesson, other than the passage applying in the decalogue.

The notes have not been published to encourage those who would use them as they appear, but rather to serve as a guide and aid in the individual study of the Scriptures as far as the Ten Commandments are concerned.

An outstanding aspect of this book lies in the up-to-date applications of the Ten Commandments. The author succeeds in clothing what some would term a set of archaic rules for living with a garment of practicality so much needed in this day and age.

F. J. C.

Three Hundred Years in New York

If you were to have stepped into a Lutheran service in New York City three hundred years ago, just what kind of a liturgy would you find? Harry Julius Kreider, pastor of Saint James Lutheran Church, Ozone Park, New York City, has recently reconstructed in his own church a communion service of that period. It was used in connection with the observance of three hundred years of Lutheranism in New York. We think this service will be of interest to all liturgists and that some Lutheran churches may want to use it in their anniversary programs.*

THE SERVICE

Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Prayerful Silence

Processional Hymn

No. 146—Martin Luther, 1524

Come, Holy Spirit, God and Lord!
Be all Thy graces now outpoured
On the believer's mind and soul,
To strengthen, save and make us whole.

Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue:
This to Thy praise, O Lord, be sung.

Thou strong Defence, Thou holy Light,
Teach us to know our God aright,
And call Him Father from the heart;
The Word of life and truth impart.

Lord, make us ready with Thy powers:
Strengthen the flesh in weaker hours,
That as good warriors we may force
Through life and death to Thee our course!

The Invocation

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

The Introit

Be merciful unto me, O Lord: for I cry unto Thee daily.

For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee.

Bow down Thine ear, O Lord, hear me: for I am poor and needy.

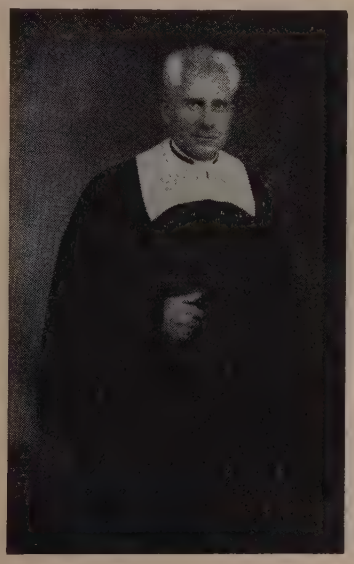
Glory be to the Father.

The Collect

Lord, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen

The Epistle

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do, exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen



Dr. Kreider in vestments such as were worn by the Dutch Lutheran ministers in New York 300 years ago.

The Gradual

The heathen shall fear the Name of the Lord: and all the kings of the earth Thy glory.

When the Lord shall build up Zion:

*Dr. Kreider is the author of "The Beginnings of Lutheranism in New York," distributed by Carroll Good, Inc., 17 Park Place, New York 7, New York. Price $1.00.

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He shall appear in His glory.

Hallelujah. Hallelujah. O sing unto the Lord a new song: for He hath done marvellous things. Hallelujah.

The Gospel

Glory be to Thee, O Lord

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Praise be to Thee, O Christ

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By Whom all things were made; Who, for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen

The Offering

The Sermon of Repentance†

"That Christ May Dwell In Your Hearts"

The Anthem

BLESSED ARE THEY — Frederick W. Graf

Blessed are they that put their trust in Him,
Blessed are they that seek to do His will,
Blessed are they that speak His loving kindness.
Blessed are they that put their trust in Him,
For they shall see God.

Blessed are they that put their trust in Him,
Blessed are they that seek to do His will,
Blessed are they that speak His loving kindness.
Blessed, blessed, how blessed.

The Order Which Is Used for the Absolution, Following the Sermon of Repentance

(The congregation will stand)

Dear friends, we have seen that the Sermon of Repentance demands of us a sincere confession of our sins, and that the divine Word of grace promises us the forgiveness of the same, as the Apostle John says: If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and David: I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Therefore you should heartily confess your sins, and trustingly beseech the Lord for mercy, that you may receive the forgiveness of the same. And that your repentance may be manifest, you will first clearly and truly before the holy face of God and of this Christian congregation, answer me the following questions:

I. In God's stead, I ask you, do you acknowledge and confess with contrite hearts that you are poor and lost sinners, who have many times greatly angered the Lord your God, secretly and openly, knowingly and unknowingly, by thoughts, words, and deeds, and have also offended your fellowmen in many ways, and thereby deserved every form of temporal and eternal punishment: are you heartily sorry for these your sins, and do you implore God to forgive you of the same?

So answer, Yes.

II. I ask you, do you firmly believe that God in His everlasting mercy and through the precious merits of Jesus Christ, His Son, not only forgives you all your sins, but also seals under His true Body and Blood those who shall,

†The sermon was so called in the old Dutch Lutheran Church order of service.

under the Bread and Wine, eat and drink in the holy, consecrated Communion: Do you heartily believe this?

So answer, Yes.

III. I ask you, do you intend to better your sinful life by God's grace, to bring forth good fruit as evidence of your penitence and faith, to prove yourself a new creature in Christ, and to walk in the Spirit according to the new man; furthermore, will you from your hearts forgive your fellowmen their offenses against you, and make it manifest by showing them all your love; moreover, will you remain steadfast in the eternal Word of God and our true Christian Religion until death?

So answer, Yes.

May the faithful and merciful God give you both the will and the power to do these things, to the honor of His holy Name and to the eternal salvation of every one of you, through Jesus Christ. Amen

And now humble yourselves further before the Lord your God, and confess all your sins to Him with broken and contrite hearts, entreating Him with me, saying,

Righteous, merciful God, we poor miserable creatures confess that we were conceived and born in sins, and that we have frequently misused Thy holy Commandments, even trespassing greatly against them. But forasmuch as Jesus Christ came into the world to save sinners, we beseech Thee, for Christ's sake, O faithful God and Father, forgive us all our sins, receive us in grace, and give us eternal life: grant us, O heavenly Father, a heartfelt penitence, a firm faith, a true godliness, and a steadfastness unto the end of our lives, through our Lord, Jesus Christ. Amen

(Hereupon the Minister of the Word speaks as follows):

Upon this your sincere confession to God, I, as a Minister of Jesus Christ (by the authority of His words in John, the 20th chapter: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained) declare unto all who are penitent, the entire forgiveness of all their sins, in the Name of the Father, and of the Son, and of the Holy Ghost: but to the impenitent I declare that their sins are retained until they change for the better, for which God Himself grant them grace, through Jesus Christ, our Lord. Amen

The Communion Hymn

No. 190—Henry Eyster Jacobs, 1910

Lord Jesus Christ, we humbly pray
That we may feed on Thee today;
Beneath these forms of Bread and Wine,
Enrich us with Thy grace divine.

The chastened peace of sin forgiven,
The filial joy of heirs of Heaven,

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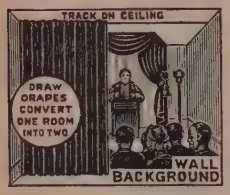

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Our trembling hearts cleave to Thy Word.
All Thou hast said Thou dost afford;
All that Thou art we here receive,
And all we are to Thee we give.

One Bread, one Cup, one Body, we,
United by our life in Thee,
Thy love proclaim till Thou shalt come,
To bring Thy scattered loved ones home.

Lord, Jesus Christ, we humbly pray
To keep us steadfast to that day,
That each may be Thy welcomed guest,
When Thou shalt spread Thy heavenly feast.

The Order Which Is Used for the Administration of the Lord's Supper

(The congregation will be seated)

Dearly beloved in the Lord Jesus Christ! Forasmuch as on this day we administer the gracious and comforting Supper of our dear Lord and Saviour Jesus Christ, which He has instituted and in which He gives us His true Body as a heavenly food, and His Blood as a life-giving drink, wherewith to strengthen our faith; therefore it is right that we should diligently and carefully examine ourselves, so that we do not through unseemly pleasure receive death instead of life, as the Apostle Paul earnestly admonished us: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. Therefore you who come to the Holy Supper should truly know and remember:

First, that the Son of God Himself is here among you, and gives you to eat and to drink His true body and blood, in the same manner in which He took the bread, and said: Eat, this is my body, and took the cup and said: Drink, this is my blood of the New Testament. Wherefore you should worthily receive such food and drink, by true repentance and faith in Him.

Second, that this Holy Sacrament has been instituted and given to us poor sinners for the special comfort of our weak and sorrowing consciences and for the strengthening of our hearts, knowing that we have deserved God's anger and eternal death because of our sins; for, as St. Paul says, the wages of sin is death. For we find in us, if we examine ourselves carefully, nothing but all manner of grievous sins and the eternal death which we have thereby deserved: from which we can by no means free ourselves.

But our dear Lord Jesus Christ graciously has had mercy upon us, and because of our sins became man, in order that He might fulfill the law and the whole will of God for us and for our good, and has taken upon Himself our death and all that we by our sins have deserved, making payment for our redemption with His sufferings and death.

And to the end that we may be confident of this, He gives us His true body and blood in this His Holy Supper, as a pledge and assurance, so that we may never doubt that this is done for us because of our sins and for the welfare and redemption of us poor sinful creatures.

Therefore, all who are beloved in Christ should here be mindful of what poor and condemned creatures we are, and how bitter and grievous it has been to the Lord Christ to deliver us from our sins and eternal death: because we are redeemed not by an angel or a patriarch, neither by the blood of goats or of calves; but by the blood of the Son of God our Lord Jesus Christ: otherwise we should have died and perished, and have been lost and condemned forever. Therefore let us heartily praise and thank the Lord Jesus Christ in this Holy Supper, for He died for us that we might have eternal life.

Third, this Holy Sacrament should exhort us to brotherly love, so that, even as Christ has loved us, we also should love one another: for by this shall men know that we are Christ's disciples, if, says Christ, we love one another.

Therefore, let us remember that in this Holy Supper we are all one Bread and one body, even as we are all partakers of this one Bread and drink of this one Cup.

And just as out of many grains of wheat a loaf of bread is baked: so should we love as brothers, in deed and in truth, for Christ our Saviour's sake, all those who by faith dwell in Christ and who in this Sacrament grow in that indwelling life of Him; and in love should we serve one another.

Finally, let us walk in the footsteps of Christ our Lord, take up our cross gladly and patiently and follow Him: for He suffered for us and left us an example, that we should follow in His steps. To that end may the Almighty merciful God and Father of our Lord Jesus Christ help us through His Holy Spirit. Amen. Amen

(The congregation will stand)

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Giving Surprises

A Sermon for Children

*by S. Rees-Tyrer**

DO YOU like being surprised? Of course it all depends whether it is nice or nasty. We get some sort of surprises every day. Life would be rather dull if there weren't any. A boy told me that he liked one uncle of his better than another because you could never tell what the first was going to give as a Christmas present. It was always a nice surprise. The other uncle always gave him a book.

It isn't only with gifts that we can have surprises. Have you ever done wrong and heard mother say afterwards, "I am surprised at you?" She never thought you could do such a thing and you gave her a nasty surprise. But you can give other sorts of surprises. There was a boy whose teacher said to him one day, "Why, Dick, you've got your arithmetic worked out correctly. I am surprised!" How Dick must have chuckled to himself. On another occasion Dick wanted to go fishing. His mother wanted him to help in the garden, and Dick started work in a very bad mood. His mother had only asked him to clear a small part of the garden, but as he worked Dick thought he would give everyone a surprise. He did three times as much as was expected of him. This was even more exciting than fishing, and when mother came along, she said, "I had the surprise of my life!" Dick was completely satisfied.

In the Sermon on the Mount Jesus speaks of giving surprises. The Romans had occupied the land, and a Roman officer could demand service from a Jew. Probably the officer would demand the use of an ass to carry his property, and in order to be sure of getting his animal back the owner would have to go with it. Jesus suggested that when that sort of thing happened it would be a good thing for the owner to say to the officer, "Look here, you have requisitioned this animal for one mile. I should be very glad if you would let me accompany you for yet another mile." Imagine the surprise on the face of the officer. He might have thought at first that he was teaching the Jew a lesson in obedience and submission. But the tables are turned. What a surprise!

Paul talks of giving surprises. "If thine enemy hunger, feed him." The enemy will expect punishment and starvation. Surprise him by giving him something to eat—and something nice too.

How surprised the soldiers who crucified Jesus must have been as they sat at the foot of the cross. Usually when a man was crucified he used to rail against those who were carrying out the orders. But Jesus surprised the soldiers and surprised the world by saying, "Father, forgive them, for they know not what they do."

The Bible is full of surprises, and I am sure you can find many for yourselves. Now what about giving a few surprises yourself? Do more than is expected of you. Practice your music for an extra fifteen minutes without being asked to do so. If you are in the habit of keeping your room untidy, surprise everyone by making it the neatest room in the house. Especially plan lovely surprises for mother. How thrilled she will be.

It is said that God can never be taken by surprise. And of course this is true. But he would like to see us making a real effort of surprising others with the warmth of our love and our ready spirit of helpfulness. Plan a very nice surprise for someone straight away!

*Minister, St. John's Congregational Church, Ipswich, England.

Now let us call upon the Almighty, merciful God, beseeching Him graciously to sanctify our bodies and souls, that we may long for and receive His Holy Supper in true faith and thankfulness, saying:

Almighty God, merciful Father, forasmuch as we cannot truly please Thee save through Thy beloved Son our Lord Jesus Christ, we therefore pray Thee to sanctify our bodies and souls, and to grant unto us His Holy Supper in true faith and thankfulness: guard us, O blessed God, that we may not be guilty of the Body and Blood of Thy Son, nor through unseemly pleasure receive death instead of life: grant that our souls may all hunger and thirst after this food and drink so rich in grace; quicken our weary and burdened hearts, and strengthen our weak faith; that we, being assured anew of Thy mercy and love, strengthened in the inner man, and our spirits united more closely to the bridegroom the Lord Jesus Christ, may henceforth live in holiness of life

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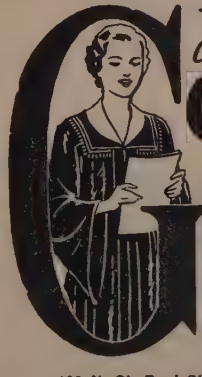
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Easter April 9

In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts

*Signed*_____

Pentecost May 28 Acts 25-28

Fourth Sunday May 7 Acts 13-16	Fifth Sunday May 14 Acts 17-20	Sixth Sunday May 21 Acts 21-24

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in the same, love our fellowmen after His example, be patient in suffering, blessed in death, and joyful in the resurrection from the dead to eternal life through the power of His life-giving Body and Blood: for the sake of the same, Thy dear Son Jesus in Whose Name and with Whose Words we pray further:

Our Father, Who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Now let us listen earnestly and attentively to the words of institution, wherewith our Lord Jesus Christ has ordained and established His Holy Supper:

The Words of Institution

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat, this is my Body which is given for you; this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, and when He had given thanks, He gave it to them saying, Drink ye all of it; this cup is the New Testament in My blood, which is shed for you and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

These are the very words of our Redeemer and Saviour Jesus Christ, which we are in duty bound to believe. Therefore, they who heartily believe these words and who have prepared themselves worthily for this Holy

Supper, shall now come forward with heartfelt devotion.

(The congregation will be seated)

(In the distribution of the Bread, the Pastor says):

Take, and eat, this is the Body of our Lord Jesus Christ, who died for your sins: this strengthen you to eternal life.

(In the distribution of the Cup):

Take and drink, this is the blood of our Lord Jesus Christ, shed for your sins: this keep you to eternal life.

Thanksgiving

(The congregation will stand)

Let us now most heartily give thanks to our merciful God and Lord Jesus Christ, who has so richly given us food and drink in this Supper with His holy Body and Blood, and pray that the same may reach out to strengthen our faith: that we may be steadfast in the true faith unto the end, and gain eternal life in Christ Jesus; saying,

We thank Thee, O Lord Jesus Christ, that Thou has so greatly pardoned us poor sinful creatures, that Thou hast not only died for us for our redemption, but also given unto us Thy holy Body and Blood to eat and to drink unto eternal life. We heartily pray Thee to grant us richly Thy grace and Spirit, that we may never forget the same, but may always grow and increase in faith through deeds of love: that with our whole life we may serve Thee to Thy honor and praise, and to the blessing of our fellowmen; until we are all united in eternal life, when we may honor and praise Thee face to face: Who liveth and reignest in eternity with God the Father, in oneness with the Holy Ghost. Amen

Hereupon receive the blessing of the Lord:

The Lord bless thee, and keep thee:
The Lord make His face shine upon thee, and be gracious unto thee:
The Lord lift up His countenance upon thee, and give thee peace. Amen!

Recessional Hymn

No. 202—Justus Falckner, 1697

Rise, ye children of salvation,
All who cleave to Christ the Head!
Wake, arise, O mighty nation,
Ere the foe on Zion tread:
He draws nigh, and would defy
All the hosts of God most High.

Saints and heroes, long before us,
Firmly on this ground have stood;
See their banner waving o'er us,
Conquerors through the Saviour's Blood!
Ground we hold, whereon of old
Fought the faithful and the bold.

When His servants stand before Him,
Each receiving his reward —
When His saints in light adore Him,
Giving glory to the Lord —
"Victory!" our song shall be,
Like the thunder of the sea. Amen

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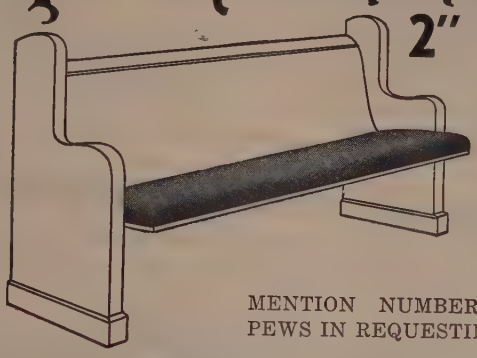

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It is the symbol of men and women who, possessing real capacities, are, somehow, held back and kept down, and who need, above all things, the touch of One who can complete and liberate their lives. They need liberation from sin and sorrow, fear and frustration. And this is precisely what the touch of Jesus does. By that redemptive touch the soul is lifted above and freed from anything that otherwise would permanently impede and imprison its existence. From *Life's Golden Hours* by Hobart D. McKeehan; Fleming H. Revell Company.

* * *

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* * *

You'll get the habit of saying the right thing at the right time in all your human relations as soon as you form the habit of "feeling right" toward other people, and the only way you can do this is to practice feeling that way.

* * *

Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement.

* * *

Kindness is not a passive acceptance of wrong and stupidity; it is paying hate with love, and greed with the joy of giving; it is turning fear into caution, resistance into cooperation, ignorance, intelligence, irritation into benediction.

* * *

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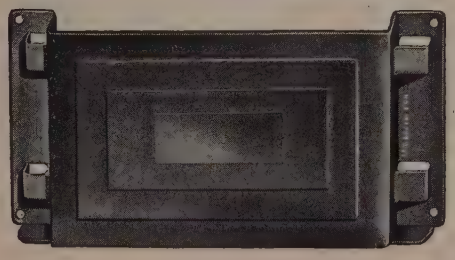

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Vignettes of an Ecclesiastical Rebel

by William H. Leach

I MUSTN'T miss the telling of this story of the missionary hen. It was one of the high spots in Father's ministry. Not alone did it actually happen but it provided a story which he told in other charges as he appealed for missionary funds.

There was a romance in the missionary work of a generation ago. It was probably less efficient than at the present time. But to the rural mind there was a great world—China, India, Africa and other lands filled with unbelievers who must be saved. There were no surveys to guide the footsteps of the missionaries. They were called and they went not knowing whither they went.

Father believed in foreign missions. He preached missionary sermons. He read the biographies of the missionaries. The story of William Taylor was on the shelf by *Pilgrim's Progress*. Usually he raised his missionary quota. Should the amount not come from the congregation it came anyway—there was always his little income to make up for the lax of parish interest.

As opportunity came, he brought missionaries to our churches. Sometimes natives from mission lands who had been converted to Christianity came as living examples of the work of the church. They would appear in native dress, say a few words in the native language and tell of the great work the missionaries were doing. Those were happy days in the parsonage when we could entertain one of these visitors from afar.

Once, however, there was a disillusioning experience. We had a young Japanese who was visiting from church to church. Father asked him about the church he had been in the night before. The young man explained that he has talked to a big congregation.

"Is it a strong church?" asked Father who had his doubts.

"O yes," was the answer. "It pays $800."

That answered Father's question to his satisfaction. Any church which could pay a salary of $800 per year was a strong church. But I must have been born with a cynical strain. I marvelled that a Japanese convert could so quickly get our western Christian concepts of judging the work of a church by a budget. "He knew the truth too young."

With a minister constantly emphasizing the missionary work there were sure to be developed some good missionary-minded people. Gifts naturally followed. And, is always the case, there are the people who have very little who want to give much.

One day in his pastoral calling Father was visiting with such a person. She might be compared with the widow of the New Testament who gave her two mites. She had lamented the fact that she had so little to give to the work of the Lord. She had a little home, a cow and her chickens—but that was about all.

As the preacher sat with her on the porch several of her hens walked by. It gave him an idea.

"Sister Baldwin," he said. "I have an idea. Why not dedicate one of your hens to the work of the Lord. Take that Wyandotte there. Why not sell that one hen and give the money to our missionary offering?"

She agreed to the plan but no money was forthcoming on missionary Sunday.

Father thought that she had forgotten the subject.

But late in the summer she came to the parsonage. She laid some dollar bills and currency on the table.

"It's the old Wyandotte hen," she said. "You didn't know it, but she was brooding when you saw her. She had eleven chickens. Ten of them lived to the right size for marketing. I sold them for forty cents each. Then she started to lay and I sold three dozen of her eggs at fifteen cents per dozen. Finally, I sold the old hen herself for fifty cents. Here is the money. This is my missionary offering. $4.95 was scattered out on the table.

There are some people who think that the "Lord's Acre" idea is a purely modern thing. This is pretty good evidence that it did exist a generation ago. There are others who will smile and say: "$4.95 will not go very far in supporting foreign missions."

But let's be realistic. Today the per capita giving of the members of the great Methodist church for all benevolences is $3.63; and the per capita benevolent giving of the Presbyterians of the United States of America is $5.86; and the per capita giving for all benevolences in the Evangelical and Reformed church is $5.20. We are hardly in a position to laugh at the simple old lady with her hen.

Editorials
(From page 8)

If Winter Comes?

IF winter comes you can usually count on Christmas. Christmas means more work for ministers. The hours are long; the men get tired. They are hardly in shape for family festivities and the heavy meals of the season. That leads to nervous reaction and—sometimes—"touchiness."

That is probably why we in an office like *Church Management* can expect some of the most undesirable communications after the great Christmas festivity. This nervous reaction does do the darndest things to good men.

For instance here is one who has found out that we are agents of the Vatican. Our Christmas celebration was not sufficiently exhausting to let us use the name of the correspondent. But here is the way that he comes at the editor:

"Dear Sirs:

"What with a notice about the late emperor of Austria whom some would canonize and the 4½ or 5-inch stick for Hamilton Fish (you know his record?) and the Catholic Church by whom any statement about their church, unless laudatory, is apt to be called 'wicked and anti-Christian propaganda and wicked smear attack,' opened my eyes.

"Surely if Fish could say anything worth five inches of your space you could also quote the gist of what the Vassar article said."

The next one to reach us is from a celebrating brother who finds that we are cronies with Bob Shuler of Los Angeles and therefore hardly qualified for Methodist readers. He says:

"Although you explain that this article is inserted because 'it makes good reading,' the motive of unfavorable propaganda against a great denomination seems so thinly veiled as to arouse a spirit of deep revulsion in my mind. . . . I know Bob Shuler to be a static, non-progressive contender for the faith once delivered to the saints, but whose belligerent ministry is so full of inconsistency as to cause those who know of his ministry almost to question his motives at times."

It's a hard and difficult case. What should we do with a man who has grown old in the ministry but who has fallen out of step with modern times? Shall we just shoot him or use the easier method of shutting his mouth? As far as we are concerned we believe that he is entitled to life, liberty and the right of expression.

We could go on, but these are samples. With the holidays over and one's digestion again in normal condition the peeves will probably disappear. For ministers as a rule, and especially those who read *Church Management,* are pretty good fellows.

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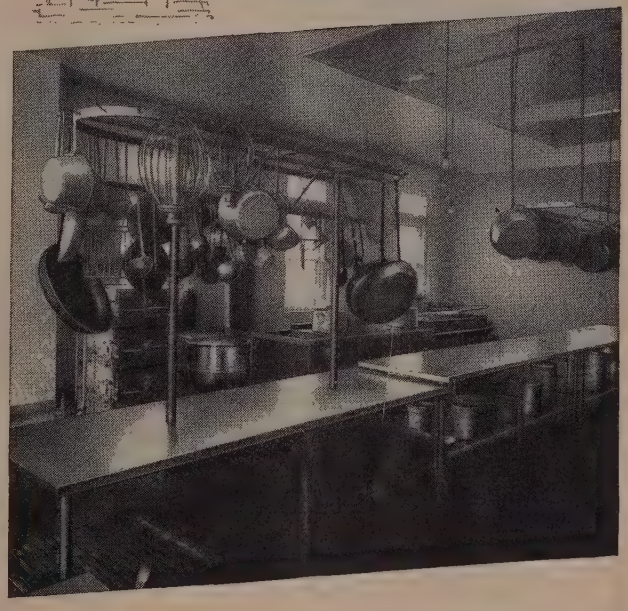

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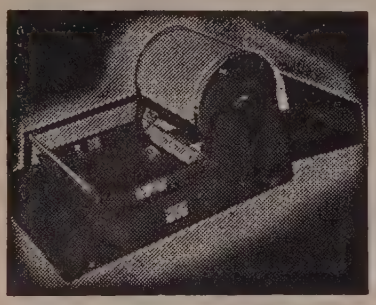

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Churches' Lay Employees May Benefit From Social Security*

By Benson Y. Landis

EVERY local church with a lay employe working 200 hours per quarter year will be affected by an amendment to the Social Security Act of 1935 embodied in a bill H.R. 6000, which has passed the House of Representatives with only 14 negative votes. Early Senate action on the bill is expected in the second session of the 81st Congress which convenes January 3.

Every lay employe of churches, other religious organizations and educational and charitable institutions, would be brought into the federal system of Old Age and Survivors' Insurance.

Compulsory participation for lay employes of churches and non-profit organizations generally would be provided. By payroll deduction a compulsory insurance contribution would be paid by the employe. The rate would be 1½ per cent of annual earnings up to $3,600 per year. The rate would advance to 2 per cent in 1951, 2½ per cent in 1960, 3 per cent in 1965, and 3¼ per cent in 1970.

However, a non-profit agency as employer could choose to pay or not to pay an equivalent insurance contribution for the benefit of the lay employe.

The result would be that if the employer should choose to pay, the employe would receive retirement benefits at age 65 equivalent to those paid to workers in trade and industry having equivalent wage credits.

But if the employer should choose not to participate, the employe would receive a benefit on retirement at age 65 somewhat less than that of an employe of a participating employer. Because of the weighting in favor of low-income employes in the formula of benefits proposed, the employe of a non-participating employer would receive in excess of one-half that of the full scale of benefits.

This legislative proposal comes about as a result of a search by the House Committee on Ways and Means for a method of granting coverage to lay employes and of preserving the tax-exempt status of non-profit organizations. The compulsory insurance contributions noted would be collected by the Bureau of Internal Revenue in the manner of taxes.

A religious organization choosing to participate in the system of Old Age and Survivors' Insurance would waive tax exemption to this extent.

A waiver of tax exemption would then be effective for at least five years and could only be terminated by a non-profit organization by a notice of two years in advance.

For some years varied approaches to this matter have been considered. Compulsory participation by both non-profit employer and employe has been advocated, within and without the churches. Voluntary coverage for both employer and employe, as the employer might elect, has been proposed. Finally, the scheme outlined above has emerged as a practical adjustment.

During recent years Congress has given no serious consideration to coverage for ministers of religion, because of the belief that the religious bodies are officially opposed to participation.

H.R. 6000 would, among many other things, considerably increase benefits which have not been raised from the level scheduled in pre-war years.

A minimum benefit of $25 a month would be paid to fully-insured persons at age 65, compared with $10 at present. The maximum family benefit that could be paid would be advanced from about $85 to about $150. At present average benefits being paid are only about $26 a month.

New persons coming into the system would become "fully insured" after 20 quarters (5 years) of coverage on reaching age 65. This would enable new workers to become eligible for benefits more quickly than under present law.

*Reprinted from the December, 1949, issue of the "Federal Council Bulletin."

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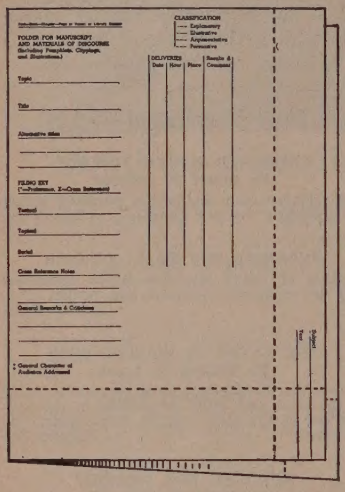

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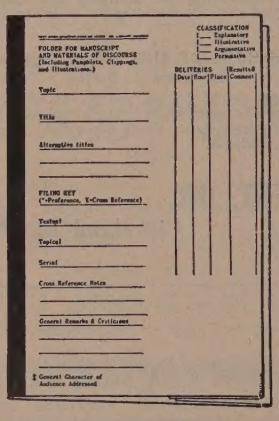

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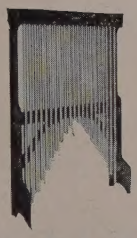

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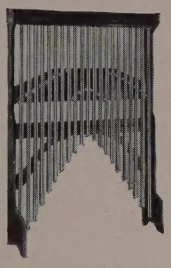


Specially designed amplification equipment selects the most pleasing harmonies of each note and amplifies them with utmost fidelity to a volume sufficient to be heard throughout the community! Makes tower music of finest quality available at a new low cost well within the reach of the smallest church!

MAGNIHARP

A brand new instrument with a uniquely beautiful tone. It creates, through the keyboard, the rich, smooth tones of the vibraharp, or serves as a harp-celeste when used without the tremulant effect. The full chords of the Magniharp make it a complete, separate instrument, or equally appealing with piano, electronic organ, or pipe organ.

So perfectly do chimes serve the varied requirements of the modern church that no congregation can consider its building complete without them.

Within the church, chimes lend added dignity and beauty to the service. Ringing forth throughout the surrounding area, they win for the church a vast new measure of prestige and influence in the community.

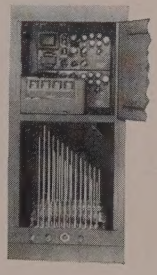
In times such as these, chimes are doubly essential to the work of the church. Equip your church to meet the challenge of modern conditions by installing appropriate chimes at the earliest opportunity.

And to *assure* your church of the *finest*, specify *Deagan* chime equipment. Since 1880, matchless craftsmanship, unique inventiveness, and uncompromising insistence on highest quality have made Deagan instruments the standard of the world.

GENUINE CARILLON

Monarch of bell instruments! The majestic, inspiring music of *genuine* bells, imbued with new and matchless beauty by Deagan's *exclusive*, patented *Quintamonic Tuning* which makes this the *only carillon on which chords can be played without sounding "out of tune"!* The manual console and Automatic Electric Player are standard equipment; the Westminster Chiming Device and the Angelus Chiming Device are optional.

CELESTA-CHIME



Music markedly resembles that of world-famous Deagan Carillon! May be heard inside the church only, outside the church only, or both inside and outside at the same time. *Quintamonic Tuning* makes the Celesta-Chime the *only electronic tower chime on which chords can be played without sounding "out of tune"!* Weighs only 272 pounds, occupies less than 3 square feet of floor space, requires no special construction for installation, may be placed in any location.

J. C. DEAGAN, INC.

Dept. CM-250, 1770 West Berteau Avenue, Chicago 13, Illinois

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